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HEAVEN vpon Earth:

Or

Of true Peace, and *Tranquillity of* minde.

By Ios. Hall.

AT LONDON
Imprinted, by *H. L.* for Samuel Macham, & Matthew Cooke, & are to be ſolde in Paules Churchyard at the ſigne of the Tigers head.
1606.

To the right Honorable, HENRY Earle of *Huntingdō*, Lord *Haſtings*, *Hungerford*, *Botreaux*, *Molines* and *Moiles*, his Maieſties Lieutenant in the Counties of Leiceſter and Rutland, my ſingular good Lord, all increaſe of true honour, and Heauen begun vpon earth.

RIght Honourable, *I haue vndertaken a great taske to teach men how to bee happy in this life: I haue*

vndertake & performed it: wherein I haue followed Seneca *and gone beyond him; followed him as a Philoſopher, gone beyond him as a Chriſtian, as a Diuine. Finding it a true cenſure of the beſt Moraliſts, that they were like to goodly ſhips, graced with great titles the* Saue gard, the Triumph, *the* Good-ſpeed, *and ſuch like, when yet they haue been both extreamly ſea-beaten and at laſt wracked. The volume is little, perhaps the vſe more; I haue euer thought according to the Greeke Pro-*

uerb,

uerbe μέγα βιβλίον μέγα κακὸν. *What it is, euen iuſtice challengeth it to him, to whome the Author hath deuoted himſelfe: The children of the bondman are the goods of the parents Maiſter. I hũbly betake it to your Honors protection, & your Honor to the protection of the higheſt.*

Your Honors
moſt humbly
deuoted in all
duty and ſeruice

Ioſ. Hall.

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Positiue:
which
teacheth

HEAVEN vpon Earth:

Or,

Of true peace of minde.

Sect. 1.

WHen I had ſtudiouſly read ouer ẏ morall writings of ſome wiſe Heathen, eſpecially thoſe of the Stoical profeſſion, I muſt confeſſe I found a little enuie and pitie ſtri-

Cenſure of Philoſophers.

uing together within me: I enuied nature in them, to ſee her ſo witty in deuiſing ſuch plauſible refuges for doubting and troubled mindes: I pitied them to ſee that their carefull diſquiſition of true reſt, led them in the end but to meere vnquietneſſe: Wherein mee thought, they were as hounds ſwift of foote, but not exquiſite in ſent, which in an haſty purſute take a wrong waie, ſpending their mouths, and courſes in vaine. Their praiſe of geſſing wittily they ſhall

not leeſe, their hopes both they loſt, and whoſoeuer follows them. If *Seneca* could haue had grace to his wit, what wonders would he haue done in this kind? what Diuine might not haue yeelded him the chayre for precepts of Trāquillitie without any diſparagement? As he was, this he hath gained. Neuer any Heathen wrote more diuinely, neuer any Philoſopher more probably. Neither wold I euer deſire better Maſter if to this purpoſe I needed no other miſtris

then nature. But this in truth is a taske, which nature hath neuer without presumption vndertaken, and neuer performed without much imperfection. Like to those vaine and wandring Empiricks, which in Tables and pictures make great ostentation of cures, neuer approuing their skill to their credulous patients. And if she could haue truely effected it alone, I know not what employment in this life she should haue left for grace to busie her selfe about, nor what priui

ledge it ſhould haue beene here below to be a Chriſtiã, ſince this that we ſeeke is the nobleſt worke of the ſoule, and in which alone conſiſts the onely Heauen of this world; this is the ſumme of all humane deſires, which when we haue attained, then onely wee begin to liue, and are ſure we cannot thence-forth liue miſerably. No maruell then if all the heathẽ haue diligently ſought after it, many wrote of it, none attained it. Not Athens muſt teach this leſſon, but Ieruſalem.

Sect, 2.

What Tranquillitie is, and wherein it consists.

YET something Grace scorneth not to learne of Nature, as *Moses* may take good counsell of a *Midianite*. Nature hath euer had more skill in the end, then in the way to it, and whether shee haue discoursed of the good estate of the mind which we call Tranquillitie or the best which is happinesse hath more happely ghessed at the generall definition of them then of the meanes

to

to compaſſe them. She teacheth vs therefore without controlement that the *Tranquillitie* of the mind is, as of the ſea and weather, when no winde ſtirreth, when the waues doe not tumultuouſly riſe and fall vpon each other, but when the face both of the Heauen and waters is ſtill, faire, and equable. That it is ſuch an euen diſpoſition of the heart, wherein the ſcoales of the minde neither riſe vp towards the beame, through their owne lightneſſe, or the ouer-weening opinion

of prosperity, nor are too much depressed with any loade of sorrow; but hanging equall and vnmooued betwixt both, giue a man libertie in all occurrences to enioy himselfe. Not that the most temperate minde can be so the maister of his passions, as not somtimes to ouer-ioy his grief, or ouer-grieue his ioy, according to the contrary occasions of both, for not the eueneſt weights, but at their first putting into the balance somewhat sway both parts thereof, not with-

out ſome ſhew of inequalitie, which yet after ſome little motion, ſettle themſelues in a meete poyſe. It is enough that after ſome ſudden agitation, it can returne to it ſelfe, and reſt it ſelfe at laſt in a reſolued peace. And this due compoſednesſe of minde wee require vnto our Tranquillitie, not for ſome ſhort fits of good moode, which ſoone after ende in diſcontentment, but with the condition of perpetuitie. For there is no hart makes ſo rough weather, as not ſome-

times to admitte of a calme, and whether for that he knoweth no present cause of his trouble or for that he knoweth that cause of trouble is counteruailed with as great an occasion of priuate ioy, or for that the multitude of euils hath bred careleſſeneſſe, the man that is moſt diſordered finds ſome reſpits of quietneſſe. The balances that are moſt ill matched in their vnſteddie motions come to an equalitie, but ſtay not at it. The franticke man cannot auoide the impu

tati-

tatiõ of madnes, though hee be ſober for many moones, if he rage in one. So then the calme minde muſt be ſetled in an habituall reſt, not then firme when there is nothing to ſhake it, but then leaſt ſhaken when it is moſt aſſayled.

Sect. 3

Hence eaſily appears how vainly it hath beene ſought either in ſuch a conſtant eſtate of outward things, as ſhoulde giue no diſtaſte vnto the minde, whiles all earthly thinges varie with the

Inſufficiency of humane precepts.

wea-

weather, & haue no ſtay but in vncertaintie, or in the naturall temper of the ſoule, ſo ordered by humane wiſedome, as that it ſhould not beaffe-cted with any caſuall euents to either part; ſince that cānot euer by natural power bee held like to it ſelfe; but one while is cheerful, ſturring and ready to vndertake; another while drouſie, dul, comfortleſſe, prone to reſt, weary of it ſelfe, loathing his own purpoſes, his own reſolutions. In both which, ſince the wiſeſt philoſophers haue

groun-

grounded al the rules of their tranquillitie, it is plaine that they ſaw it a farre off, as they did heauen it ſelfe with a deſire and admiratiõ, but knew not the way to it: whervpon alas, how ſlighte & impotent are the remedies they preſcribe for vnquietnes. For what is it that for the inconſtancie and lazineſſe of the minde ſtill diſpleaſing it ſelfe in what it doth, and for that diſtemper thereof which ariſeth frõ the fearefull, vnthriuing, and reſtleſſe deſires of it, wee ſhould euer bee imploy-

Senecaes rules of Tranquillitie abbridged.

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ing our ſelues in ſome publike affaires, choo-ſing our buſineſſe according to our inclination, and proſecuting what we haue choſen? wherewith being at laſt cloied we ſhould retire our ſelues & weare the reſt of our time in priuat ſtudies; that wee ſhould make due comparatiue trials of our own ability; nature of our buſineſſes; diſpoſition of our choſē friends? that in reſpect of Patrimonie we ſhould be but careleſly affected, ſo drawing it in as it may be leaſt for ſhowe, moſt

for vſe; remouing all pompe, bridling our hopes, cutting off ſuperfluities for croſſes, to cõſider that cuſtome will abate & mitigate them that the beſt things are but chaynes & burdens to thoſe that haue them to thoſe that vſe thẽ, that the worſt thinges haue ſome mixture of cõforte to thoſe that grone vnder them. Or leauing theſe lower rudimentes that are giuen to weake and ſimple nouices to examine thoſe golden rules of Morality, which are commended to the

moſt wiſe & able practi-
cioners, what is it to ac-
count himſelf as a tenāt
at wil? To fore-imagine
the worſt in al caſual mat
ters? To auoid all idle &
impertinēt buſineſſes all
pragmaticall medd'ling
with affairs of ſtate? not
ſo to fix our ſelues vpō a-
ny one eſtate as to be im
patient of a chāge, to cal
back the mind frō out-
ward things, and draw it
home into it ſelf to laugh
at & eſteeme lightly of
others miſdemeanours?
Not to depend vpon o-
thers opiniōs, but to ſtād
on our own bottoms? to

carry our ſelues in an honeſt & ſimple truth, free frō a curious hypocriſie, & affectation of ſeeming other then we are, & yet as free frō a baſe kinde of careleſnes? to intermeddle retyrednes, with ſociety, ſo as one may giue ſweetneſſe to the other and both to vs. So ſlackning the minde that we may not looſen it, & ſo bē ding as we may not break it? to make moſt of our ſelues, chearing vp our ſpirits with varietie of recreations with ſatiety of meals, & all other bodily indulgence, ſauing that

drunk-

Allowed yet by Seneca in his laſt chapter of trãquillity.

drũkennes (me thinks) cã neither beſeem a wiſe Philoſopher topreſcribe nor a vertuous man to practiſe. Al theſe in their kindes pleaſe well, profit much, and are as ſoueraigne for both theſe, as they are vnable to effect that for which they are propounded. Nature teacheth thee all theſe ſhould be done, ſhe cannot teach thee to do thẽ and yet do all theſe and no more, let me neuer haue reſt, if thou haue it. For neither are here the greateſt enemies of our peace ſo much as deſcry-

Senecas rules reiected as vnſufficient.

ed

ed a farre off, nor thoſe that are noted are hereby ſo preuented that vpon moſt diligent practiſe we can promiſe our ſelues any ſecurity: wherewith who ſo inſtructed dare confidently giue chalēge to all iniſter euentes, is like to ſome ſkilful fencer who ſtands vpon his vſual wards, & plaies wel; but if there come a ſtrange fetch of an vnwonted blow, is put beſides the rules of his art, and with much ſhame ouertaken. And for thoſe that are knowne, beleeue me, the mind of man is too weak

to beare out it ſelfe here-
by againſt all onſets:
There are light croſſes
that will take an eaſie re-
pulſe, others yet ſtrong-
er, that ſhake the houſe
ſide, but breake not in
vpō vs; others vehement,
which by force make
way to the hart where
they finde none, breaking
open the dore of the
ſoul that denies entrance.
Others violent that lift
the minde off the hend-
ges, or rend the bars of
it in peeces, others furi-
ous that teare vp the ve-
ry foundations from the
bottome, leauing no mo-

nument behind them, but ruine. The wiſeſt & moſt reſolute Moraliſt that euer was, lookt pale when he ſhold taſt of his Hemlock; & by his timorouſneſſe made ſport to thoſe that enuied his ſpeculations. The beſt of the heathen Emperors (that was honored with the title of pietie) iuſtly magnified that courage of Chriſtians which made them inſult ouer their tormẽtors & by their feareleſſeneſſe of earthquakes, & deaths argued the truth of their religion. It muſt be, it can be none but a diuine

Antonius Pius.

An epiſtle to the Aſians concerning the perſecuted chriſtians.

power, that can vphold the minde againſt the rage of maine afflictions &yet the greateſt croſſes are not the greateſt enemies to inward peace. Let vs therefore looke vp aboue our ſelues, and from the rules of an hyer art, ſupply the defects of naturall wiſdome, giuing ſuch infallible directions for tranquillitie that who ſoeuer ſhall follow, cannot but liue ſweetly and with continuall delight applauding himſelfe at home whē all the world beſides him ſhalbee miſerable. To which pur-

poſe

poſe it ſhall bee requiſite, firſt to remoue all cauſes of vnquietnes, and then to ſet downe the groũds of our happy reſt.

Diſpoſition of the worke.

Sect. 4.

IFinde on the one hand two vniuerſall enemies of Tranquillitie, Conſciẽce of euill done, Senſe or fear of euill ſuffered. The former in one word wee call ſins, the latter Croſſes. The 1. of theſe muſt bee quite taken away, the ſecond duely tempered ere the hart can bee at reſt. For firſt, how can

Enemies of inward peace diuided into their rankes.

that man be at peace, that is at variance with God and himselfe? How should peace be Gods gift, if it could be without him, if it could be against him? it is the profession of sin although faire spoken at the first closing, to be a perpetuall make-bate betwixt God and man, betwixt a man & himself. And this enmity, tho it do not cõtinually shew it selfe, (as the mortallest enemies are not alwaies in pitched fields one against the other) for that the cõscience is not euer clamo-

rous

rous, but ſomewhile is ſilēt, otherwhiles with ſtil murmurings bewraies his miſlikes yet doth euermore work ſecret vn quietnes to the hart. The guilty man may haue a ſeeming truce, a true peace he cannot haue. Looke vpon the face of the guilty hart, and thou ſhalt ſee it pale & gaſtly; the ſmiles and laughters fainte & hartles, the ſpeeches doubtfull, and full of abrupt ſtops and vnſeaſonable turnings, the purpoſes & motiōs vnſteddy, & ſauoring of much diſtraction, argu-

The torment of an euil cō-ſcience.

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ing plainly that ſin is not ſo ſmoothe at her firſt motions, as turbulent afterwards: hēce are thoſe vain wearyings of places & companies together with our ſelues, that the galled ſoule doth after the wont of ſicke patients, ſeek refreſhing in varieties and after many toſſed and turned ſides, complaines of remedileſſe and vnabated tormēt. *Nero*, after ſo much innocent blood, may change his bed-chamber, but his fiends euer attēd him, euer are within him, and are as parts

of

of himſelfe. Alas what auailes it to ſeeke outward reliefs, when thou haſt thine executioner within thee? If thou couldeſt ſhift from thy ſelfe thou mighteſt haue ſome hope of eaſe; now thou ſhalt neuer want furies ſo long as thou haſt thy ſelfe. Yea, what if thou wouldeſt runne from thy ſelfe? Thy ſoule may flie from thy body, thy conſcience will not flie from thy ſoule, nor thy ſin from thy conſcience. Some men indeed in the bitterneſſe of theſe pangs of ſinne, like vnto

thoſe fondly impatient fiſhes, that leape out of the pan into the flame, haue leapt out of this priuate hell that is in themſelues, into the common pit, chooſing rather to aduenture vpon the future paines that they haue feared, rather then to indure the preſēt horrors they haue felt: wher in what haue they gayned, but to that hell which was within them a ſecond hell without. The conſcience leaues not where the feends begin, but both ioyn together in torture. But there

are ſome firme & obdurate forheads, whoſe reſolution can laugh their ſinnes out of countenance. There are ſo large and able gorges as that they can ſwallow & digeſt bloody murders, without cõplaint, who with the ſame handes which they haue ſince their laſt meal embrued in blood cã freely carue to thẽſelues large morſels at the next ſitting. Beleeueſt thou that ſuch a mãs heart laughs with his face? will not he dare to be an Hypocrite that durſt be a villaine? Theſe

The ioy and peace of the guilty but diſſembled.

glow

glow-wormes when a night of ſorow compaſſes them, make a light-ſome and fierie ſhew of ioy, when if thou preſſe them thou findeſt nothing but a cold & crude moiſture. Knoweſt thou not that ther are thoſe, which count it no ſhame to ſin, yet coũt it a ſhame to bee checked with remorſe eſpecially ſo as others eies may deſcry? to whom repentance ſeems baſe-mindedneſſe, vnworthy of him that profeſſes wiſedome and valour. Such a man can grieue when none ſees

it,

it, but himſelfe can laugh when others ſee it, himſelfe feels not. Aſſure thy ſelf that mans heart bleedeth when his face coũterfeits a ſmile, he wears out many waking hours whē thou thinkeſt he reſteth, yea as his thoughts affoorde him not ſleepe, ſo his very ſleep affoords him not reſt: but while his ſenſes are tyed vp, his ſin is looſe, repreſenting it ſelfe to him in his vglieſt ſhape and frighting him with horrible and helliſh dreames. And if perhaps cuſtome hath bred a careleſnes in him,

(as we ſee that vſuall whipping makes the childe not care for the rod) yet an vnwonted extremity of the blow ſhal fetch blood of the ſoule, and make the back that is moſt hardned, ſenſible of ſmart: and the further the blow is fetcht throgh intermiſſion of remorſe, the harder it muſt needs alight. Therefore I may confidently tell the careleſſe ſinner as that bold *Tragedia* ſaid to his great *Pompey*. The time ſhall come wherein thou ſhalt fetch deep ſighes, & therefore ſhalt ſorrow

deſperatly, becauſe thou ſorrowedſt not ſooner. The fire of the conſciẽce may ly for a time ſmothered with a pile of greene wood, that it cannot bee diſcerned, whoſe moiſture when once it hath maiſtred, it ſends vp ſo much greater flame by how much it had greater reſiſtãce. Hope not then to ſtop the mouth of thy conſcience from exclaiming whiles thy ſin cõtinues, that indeuor is both vain & hurtful; ſo I haue ſeene thẽ that haue ſtopt the noſthrill for bleeding in hope to ſtay

the iſſue when the blood hindered in his former courſe hath broken out of the mouth, or found way downe into the ſtomacke. The cõſcience is not pacifiable while ſin is within to vexe it: no more thẽ an angry ſwelling can ceaſe throbbing and aching whiles the thorne or the corrupted matter lies rotting vnderneath. Time that remedies all other euils of the mind increaſeth this, which like to bodily diſeaſes proues worſe with cõtinuance, and growes vpon vs with our age.

Sect. 5.

THere can be therefore no peace without reconciliatiō, thou canſt not be friends with thy ſelfe, till with God: for thy conſcience (which is thy beſt friend while thou ſinneſt not) like an honeſt ſeruant takes his Maſters part againſt thee when thou haſt ſinned; and will not look ſtraight vpon thee, till thou vpon God; not daring to be ſo kinde to thee, as to be vnfaithfull

The remedy of an vnquiet Cōſcience

to his maker: There can be no recõciliatiõ without remiſſion. God can neither forget the iniury of ſinne, nor diſſemble hatred. It is for men, & thoſe of hollow harts, to make pretences contrarie to their affections: ſoothings and ſmiles, & imbracements where we mean not loue, are from weakeneſſe; Either for that we feare our inſufficiencie of preſent reuenge, or hope for a fitter opportunitie afterwards, or for that we deſire to make our further aduantage of him to

whome

whom wee meane euill. Theſe courſes are not incident into an almighty power, who hauing the command of all vēgeāce can ſinite where hee liſt without all doubtings or delayes. There can be no remiſsiō without ſatiſfaction, neither dealeth God with vs as we men with ſome deſperat debters, whō after long dilation of paiments and many dayes broken wee altogether let go for diſability, or at leaſt diſmiſſe thē vpon an eaſy cōpoſition. Al ſins are debts; all Gods debts muſt bee

diſcharged.

discharged. It is a bolde worde but a true. God should not bee iust if any of his debts shoulde passe vnsatisfyed. The cõceit of the prophane vulgar makes God all of mercies; and thereupon hopes for pardon without payment. Fond and ignorant presumption to disioyne mercy & iustice in him to whom they are both essentiall to make mercy exceede iustice in him, in whom both are infinite. Darest thou hope god can be so kind to thee as to be vniust to himself? God wil be iust goe thou

on to presume & perish. There can be no satisfaction by any recompence of ours, an infinite iustice is offended, an infinit punishment is deserued by euery sin, and euery mans sins are as neere to infinite as number can make them. Our best endeauour is worse then finite, imperfect, & faulty. If it could be perfect wee owe it al in present, what we are bound to doe in present cannot make amends for what we haue not done in time past, which while we offer to God as good payment,

we do with the profane traueller thinke to pleaſe him with emptie date-ſhells in lieu of preſeruation. Where ſhall we thē finde a payment of infinite value but in him which is onely and all infinite. The dignitie of whoſe perſon being infinite gaue ſuch worth to his ſatisfaction that what he ſuffered in ſhort time was proportionable to what we ſhould haue ſuffred beyond all times. Hee did all, ſuffered all, paied all, hee did it for vs, we in him. Where ſhall I begin to wonder

at thee O thou diuine & eternall peacemaker, the ſauiour of men, the anoin ted of God, mediator betweene God and man, in whom there is nothing which doth not exceede not onely the conceit, but the verie wonder of Angels, who ſaw thee in thy humiliatiō with ſilēce & adore the in thy glory with perpetuall praiſes and reioycinges. Thou waſt for euer of thy ſelfe as God, of the Father as the ſon; the eternall Son of an eternal Father, not later in beeing, not leſſe in dignitie, not other in

ſubſtance. Begotten without diminution of him that begot thee while he communicated that wholy to thee, which hee retained wholy in himſelf, becauſe both were infinite without inequality of nature, without diuiſiō of eſſence when being in this eſtate thine infinite loue and mercie to deſperate mankind cauſed thee O Sauiour to empty thy ſelfe of thy glory, that thou mighteſt put on our ſhame & miſery. Wherfore not ceaſing to be God as thou wert, thou beganſt to be

what

what thou wert not, man; to the ende that thou mighteſt be a perfect mediatour betwixt God & man, which wert both in one perſon; God that thou mightſt ſatisfie, mā that thou mightſt ſuffer, that ſince man had ſinned God was offended, thou which wert God and man, mightſt ſatisfy God for man. None but thy ſelfe, which art the *eternall word*, can expres the depth of this myſtery that God ſhould be cloathed with fleſh, come downe to men, and become man, that man

might be exalted into the higheſt heauens; and that our nature might be takē into the fellowſhip of the deitie. That he to whom al powers in heauen bowed, and thought it their honor to be ſeruiceable, ſhould come downe to be a ſeruant to his ſlaues, a ranſome for his enemies; together with our nature taking vp our very infirmities, our ſhame, our tormēts, and bearing our ſinnes without ſin. That thou whom the heauēs were too ſtrait to containe, ſhouldſt lay thy ſelfe in

an obſcure cratch, thou which wert attended of Angels, ſhouldſt be derided of men, reiected of thine owne, perſecuted by Tyrants, tempted with Diuels, betrayed of thy ſeruant, crucified among theeues, and (which was worſe then all theſe) in thine owne apprehenſiō for the time as forſaken of thy father; That thou whō our ſins had pearced, ſhouldſt for our ſins both ſwet drops of blood in the Garden, and powre out ſtreames of bloode vpon the Croſſe. O the inualuable

purchaſe of our peace. O ranſome enough for mo worlds! Thou which wert in the counſell of thy Father the Lambe ſlayne from the beginning of time, camſt now in fulnes of time to bee ſlaine by mā, for man; Being at once the ſacrifice offered, the prieſt that did offer, and the God to whome it was offered. How gratiouſly diddeſt thou both proclaime our peace as a prophet in the tyme of thy life vppon earth, and purchaſe it by thy blood as a prieſt at thy death, and now con-

firmeſt and applyeſt it as a King in heauen? By thee onely it was procured, by thee it is profered. O mercy without example, without meaſure! God offers peace to man, the holy ſeekes to the vniuſt, the potter to the clay, the King to the traytor. We are vnworthy that we ſhould be receiued to peace tho we deſired it; what are we then that wee ſhoulde haue peace offered for the receiuing? An eaſie condition of ſo great a benefit, hee requires vs not to earne it, but to accept it of him,

what coulde hee giue more? what could he require leſſe of vs?

Sect. 6.

The receit of our peace offered by Faith.

THE purchaſe therfore of our peace was paid at once, yet muſt be ſeuerally reckoned to euery ſoule, whom it ſhall benefit. If we haue not an hād to take what Chriſts hand doth either hold, or offer, what is ſufficiēt in him, cānot be effectuall to vs. The ſpirituall hand whereby we apprehend the ſweet offers of

our

our ſauior is faith, which in ſhort is no other then an affiãce inthe mediator: receiue peace & be happy, beleue & thou haſt receiued. Frõ hẽce it is that wee are intereſſed in all that either god hath promiſed, or Chriſt hath performed. Hence haue we frõ god both forgiuenes & loue, the groũd of all either peace or glory. Hence of enemies we becom morethẽ frends, ſonnes, & as ſonnes may both expect and challenge not onely carefull prouiſion and ſafe protection on earth,

but an euerlaſting patrimony aboue. This field is ſo ſpatious, that it were eaſy for a man to leeſe himſelfe in it: and if I ſhould ſpend all my pilgrimage in this walk, my time would ſooner ende then my way, wherein I would haue meaſured more paſes, were it not that our ſcope is not ſo much to magnify the benefit of our peace, as to ſeeke how to obtaine it.

A corollary of the benefite of this receite.

Behold now, after wee haue ſought heauen and earth where onely the wearied Doue may find an Oliue of peace. The

apprehend-

apprehending of this al-ſufficiēt ſatisfacti makes it ours, vpon our ſatiſfa-ction we haue remiſſion; vpon remiſſion followes reconciliation; vpon our recōciliatiō peace-Whē therefore thy conſcience like a ſterne Sergeāt ſhal catch thee by the throat, and arreſt thee vpon Gods debt, let thy onely plea be that thou haſt al-ready paid it; Bring forth that bloody acquittance ſealed to thee from hea-uen vpon thy true Faith, ſtraight way thou ſhalt ſee the fierce and terri-ble looke of thy conſci-

ence changed into frēd-ly ſmiles, and that rough and violent hand that was ready to drag thee to priſon, ſhall now ſo-uingly imbrace thee, & fight for thee againſt all the wrongfull attempts of any ſpirituall aduerſa-ry. O heauenly Peace and more then peace, Frēdſh'p, wherby alone we are leagued with our ſelues and God with vs, which who-euer wants ſhall finde a ſad Remembrancer in the midſt of his diſſembled iollity, and after all vaine ſtrifes ſhall fall into many ſe-

cret

cret damps, from which his guilty heart ſhall deny to be cheared, tho all the world were his minſtrell. Oh pleaſure worthy to be pitied, & laughter worthy of teares, that is without this! Go then foolish man, and when thou feeleſt any check of thy ſinne, ſecke after thy iocondeſt companions, deceiue the time and thy ſelfe with mery purpoſes, with buſy games, feaſt away thy cares, burie them and thy ſelfe in wine and ſleepe, after all theſe friuolous differrings, it will returne

The vaine ſhifts of the guilty.

vpon thee, when thou wakeſt, perhaps ere thou wakeſt, nor wil be repelled till it haue ſhowed the thy hell, nor when it hath ſhowed thee, will yet be repelled; So the ſtricken Deer hauing receiued a deadly arrowe, whoſe ſhaft ſhaken out hath left the head behind it, runs from one thicket to another, not able to change his paine with his places, but finding his wounds ſtill the worſe with continuance. Ah foole, thy ſoule feſtereth within, and is affected ſo much more dãgerou-

ly by how much leſſe it appeareth. Thou maiſt while thy ſelfe with variety, thou canſt not eaſe thee. Sinne owes thee a ſpight, & wil pay it thee, perhaps whē thou art in worſt caſe to ſuſtaine it. This flitting doth but prouide for a further violence at laſt. I haue ſeen a little ſtream of no noiſe which vpon his ſtoppage hath ſwelled vp, & with a loude guſhing hath borne ouer the heape of turues wherewith it was reſiſted. Thy death-bed ſhall ſmart for theſe wilfull adiournings of repen

tance; whereon how many haue we heard raging of their ouelde neglected ſins, and feareſully deſpairing when they haue had moſt neede of comfort? In ſũme, there is no way but this. Thy conſcience muſt haue either ſatisfaction or torment. Diſcharge thy ſin betimes & be at peace. Hee neuer breakes his ſleep for debt, that payes when he takes vp.

Sect. 7.

Solicitation of sin remedied.

NEither cā it ſuffice for peace, to haue croſſed the old ſcro'e of our ſins, if we preuent not the future, yea the preſent very importunity of tentation breeds vnquietneſſe. Sin where it hath got an haunt looketh for more, as humours that fall towards their old iſſue, & if it be not ſtrongly repelled doth neer as much vex vs with ſoliciting as with yeelding. Let others ēuy their happines, I ſha'l neuer thinke their life ſomuch

as quiet

quiet, whoſe dores are continually beaten, and their morning ſleep broken with early clients, whoſe entries are daily thrõged with ſuters preſſing neere for the next audience; much leſſe that through their remiſſe anſweres are daily haunted with traitors or other inſtrumẽts of villany, offering their miſchieuous ſeruice & inciting them to ſome peſtilent interpriſe. Such are tentations to the ſoule. Whereof it cannot be ridde ſo long as it holds them in any hope of entertaine-

ment

ment and ſo long they will hope to preuaile while we giue them but a cold and timorous denyall; Suters are drawne on with an eaſie repulſe; counting that as halfe g.ated which is but faintly gainſaid: Peremptory anſweres can onely put ſin out of hart for any ſecond attempts. It is euer impudent when it meets not with a bold heart; hoping to preuaile by wearying vs, & wearying vs by intreaties. Let all ſuggeſtions therefore finde thee reſolute: ſo ſhall thy ſoule finde it ſelfe at reſt

The ordering of affections.

for as the Diuell, ſo ſin his naturall brood flies away with reſiſtance. To which purpoſe all our heady & diſordered affections, which are the ſecret factors of ſinne & Satan, muſt be reſtrained by a ſtrong and yet temperate command of reaſon and Religion; theſe, if they finde the reynes looſe in their necks (like to the wilde horſes of that chaſt hunter, in the Tragedie) carry vs ouer hils and rocks, & neuer leaue vs till we be diſmembred, and they breathleſſe; but contra-

rily

rily if they be pulled in with the ſudden violence of a ſtraite hand, they fall to plunging, and careering, and neuer leaue till their ſaddle be emptie, and euen then daungerouſly ſtrike at their proſtrate rider. If there be any exereiſe of Chriſtian wiſedome, it is in the menaging of theſe vnrulie affecti-ons, which are not more neceſſarie in their beſt vſe, then pernicious in their miſ-gouernance. Reaſon hath alwaies beene buſie in vndertaking this ſo neceſſarie

a moderation, wherein altho ſhe haue preuailed with ſome of colder temper, yet thoſe which haue been of more ſtubborne metall, like vntgrowen ſchollers, which ſcorne the ferule that ruled their minoritie, haue ſtill deſpiſed her weake indeauors. Onely chriſtianity hath this power which with our ſecond birth giues vs a new nature, ſo that now, if exceſſe of paſſions be naturall to vs as men, the order of them is natural to vs as Chriſtians. Reaſon bids the angry man ſay

ouer his Alphabet ere he giue his anſwere; hoping by this intermiſſion of time to gaine the mitigation of his rage. He was neuer throughly angry that can indure the recital of ſo many idle letters. Chriſtianity giues not rules, but power to auoid this ſhort madneſſe. It was a wiſe ſpeech that is reported of our beſt and laſt Cardinall I hope, that this Iland either did or ſhal ſee, who whe a skilfull Aſtrologer vpon the calculation of his natiuity had ſortold him ſome ſpecialities, concerning

his

his future eſtate, anſwered: ſuch perhaps I was borne, but ſince that time I haue beene borne againe, and my ſecond natiuitie hath croſſed my firſt. The power of nature is a good plea for thoſe that acknowledge nothing aboue nature. But for a Chriſtian to excuſe his intemperateneſſe by his naturall inclination, and to ſay I am borne cholericke, ſullen, amorous, is an Apologie worſe then the faulte. Wherefore ſerues religion but to ſubdue or go-

uerne nature? Wee are ſo much Chriſtians as we can rule our ſelues, the reſt is but forme, & ſpeculation. Yea the verie thought of our profeſſion is ſo powerfull that (like vnto that precious ſtone) being caſt into this ſea it aſſwageth thoſe inward tempeſtes, that were rayſed by the affections. The vnregenerate minde is not capable of this power, and therefore through the continuall mutinies of his paſſions

cannot

cannot but be ſubiect to perpetuall vnquietneſſe. There is neither remedy nor hope in this eſtate: But the chriſtian ſoule that hath inured it ſelfe to the awe of God, & the exerciſes of true mortification, by the only looking vp at his holy profeſſion, cureth the burning venome of theſe fierie ſerpents that lurke within him. Haſt thou nothing but nature? reſolue to looke for no peace. God is not prodigall to caſt away his beſt bleſſinges on ſo vnworthy ſubiects. Art thou a chri

ſtian? Do but remember thou art ſo: and then if thou dar'ſt, if thou canſt, yeelde to the exceſſe of Paſſions.

Sect. 8.

Hitherto the moſt inward and dangerous enemy of our Peace: which if wee haue once maiſtred, the other field ſhal be fought & won with leſſe blood. Croſſes diſquiet vs either in their preſent feeling, or their expectatiõ. Both of them when they meet with weak minds, ſo ex-

The ſecond maine enemie to peace, Croſſes.

treamely diſtempering them, that the patient for the time is not himſelfe: How many haue wee knowne which through a lingring diſeaſe, weary of their paine, weary of their liues, haue made their owne hands their executioners? How many meeting with an hedſtrong griefe which they could not menage, haue by the violence of it been carried quite from their wits? How many millions what for incurable maladies, what for loſſes, what for defamatiõs, what for ſad accidẽts to their chil-

dren

dren rub out their liues in perpetuall diſcontentmēt, therefore liuing becauſe they cannot yet dy, not for that they like to liue. If there could be any humane receit preſcribed to auoid euils, it would be purchaſed at an hie rate; But both it is impoſſible that earth ſhould redreſſe that which is ſent frō heauē, & if it could be don, euē the want of miſeries wold proue miſerable; For the mind cloied with cōtinuall felicity wold grow a burdē to it ſelfe, lothing that at laſt which intermiſſion would haue made pleaſāt.

Giue a free horſe the full raines & he will ſoon tire. Sūmer is the ſweeteſt ſeaſon by all conſents, wherin the earth is both moſt rich with encreaſe, & moſt gorgeous for ornament, yet if it were not receiued with enterchanges of cold froſts & pearcing windes, who could liue? Summer would be no ſummer, if winter did not both lead it in and follow it: we may not therfore either hope or ſtriue to eſcape al croſſes, ſome we may: what thou canſt, fly from; what thou cānt not, allay & mitigat, in croſſes vniuerſally

let this be thy rule, Make thy ſelf nõe, eſcape ſome, beare the reſt, ſweeten all.

Sect. 9.

Of croſſes that arriſe from conceit.

APprehenſiõ giues life to croſſes, and if ſome bee ſimply, moſt are as they are taken. I haue ſeene many which when God hath meant them no hurt haue framed themſelues croſſes out of imagination & haue found that inſupportable for weight, which in truth neuer was, neither had euer any but a fancied being. Others againe laughing out heauy afflictiõs, for which they were

bemoned of the beholders. One receiues a deadly wound, & lookes not so much as pale at the smart: an other heares of maine losses, and like *Zeno* after newes of his shipwrack, (as altogether passiō-lesse) goes to his rest, not breaking an houres sleepe for that, which woulde breake the hart of some others. *Greenham* that S. of ours (whom it cannot disparage that he was reserued for our so loose an age) can lie spred quietly vpon the forme looking for the Chirurgians knife, binding him-

ſelfe as faſt with a reſol-
ued patience, as others
with ſtrongeſt cords, abi-
ding his fleſh carued and
his bowels rifled, and not
ſtirring more then if hee
felt not, while others trem
ble to expect, & ſhrink to
feele but the pricking of a
veyne. There can be no
remedie for imaginary
croſſes but wiſedome,
which ſhall teach vs to
eſteeme of all euents as
they are, like a true glaſſe
repreſenting all thinges
to our mindes in their due
proportion So as Croſſes
may not ſeeme that are
not, nor little & gẽtle ones

ſeeme great and intole rable. Giue thy bodie Ellebore, thy minde good Counſell, thine eare to thy friend, and theſe fantaſticall euills ſhall vaniſh away like themſelues.

Sect. 10.

Of true and reall euils.

IT were Idle aduiſe to bid men auoid euills. Nature hath by a ſecret inſtinct taught brute creatures ſo much, whether wit or ſagacitie: & our ſelfe-loue making the beſt aduantage of reaſon will eaſily

make

make vs ſo wiſe and carefull; It is more worth our labour, ſince our life is ſo open to calamities, & nature to impatience, to teach men to beare what euills they cannot auoid, & how by a well-diſpoſedneſſe of minde, we may correct the iniquitie of all hard euents. Wherein it is hardly credible how much good art, and precepts of reſolution may auaile vs. I haue ſeene one man by the helpe of a little engine lift vp that weight alone which fortie helping handes by their

cleare ſtrength might haue endeuored in vaine. We liue here in an Ocean of troubles, wherein we can ſee no firme land; One waue falling vpon another, ere the former haue wrought all his ſpight. Miſchiefes ſtriue for places, as if they feared to looſe their roome if they haſted not: ſo many good things as wee haue, ſo manie euilles ariſe from their priuation; beſides no fewer reall and poſitiue euills that affect vs; To preſcribe and apply receits to euery particular croſſe

were

were to write a Salmeron like commentary vpon *Petrarchs* remedies, & I doubt whether ſo the worke would be perfect: a life would be too little to write it, & but enough to read it.

Sect. II.

The firſt remedie of Croſſes.

THe ſame medicines cannot helpe all diſeaſes of the bodie, of the ſoule they may. We ſee fencers giue their ſcholers the ſame common rules of poſition of warding and wielding

Before they come.

their

their weapon for offence for defence againſt all commers: ſuch vniuerſall precepts there are for Croſſes. In the firſt wherof I would preſcribe Expectation, that either killeth or abateth euills. For Croſſes, after the nature of the *Cockatrice*, dye if they be foreſeene: Whether this prouidence makes vs more ſtrong to reſiſt or by ſome ſecret power makes them more vnable to aſſault vs. It is not credible what a fore-reſolued minde can do, can ſuffer. Could our engliſh *Milo*, of whome Spayne yet

ſpeaketh ſince their laſt peace, haue ouerthrown that furious beaſt, made now more violent throgh the rage of his bayting, if he had not ſettled himſelfe in his ſtation, and expected. The frighted multitude ran away from that ouer-earneſt ſport, which begun in pleaſure, ended in terror: if he had turned his backe with the reſt, where had been his ſafety, where his glory, and reward? Now he ſtoode ſtill, expected, ouercame, by one fact he at once preſerued, honored, inriched himſelfe. Euills will

come

come neuer the ſooner for that thou looke ſt for them, they will come the eaſier: it is a labor wel loſt if they come not, & well beſtowed if they do cõe. We are ſure the worſt may come, why ſhou'd we be ſecure that it will not? Suddennesſe findes weak minds ſecure, makes them miſerable, leaues them deſperate. The beſt way therefore is to make things preſent in conceit before they come, that they may be halfe paſt in their violence when they doe come: Euen as with wodde wafters wee learn

to play at

at the ſharp. As therefore good ſouldiors exerciſe thẽſelues long at the pale, & there vſe theſe actiuities which afterwardes they ſhall practiſe vpon a true aduerſary: ſo muſt we preſẽt to ourſelues imaginary croſſes & menage them in our mind before god ſeds them in euent. Now I eat, ſleep, digeſt, all ſoundly without cõplaint; what if a lãguiſhing diſeaſe ſhold bereaue me of my appetite & reſt? that I ſhuld ſee dainties & loath thẽ, ſurfetting of the verie ſmell, of the thought of the beſt diſhes? that I ſhould

count the lingring houres and think *Ezechias* long day returned wearying my ſelfe with changing ſides, and wiſhing any thing but what I am. How could I take this diſtemper? Now I haue (if not what I would) yet what I need, as not abounding with idle ſuperfluities, ſo not ſtraitned with penurie of the neceſſarie things. What if pouerty ſhould ruſh vpon me as an armed man, ſpoyling me of all my little that I had, and ſend me to the fountaine for my beſt cellar? to the ground for my

bed

bed, for my bread to anothers cup-bord, for my cloathes to the brokers ſhoppe, or my friendes wardrobe? How could I brooke this want? I am now at home walking in my owne grounds, looking on my yong plantes the hope of poſterity, cõſidering the nature, aduantages or feares of my ſoile, inioying the patrimony of my fathers; What if for my religion, or the malicious ſentence of ſõe great one, I ſhould be exiled from my country, wandering amongſt thoſe whoſe habit, lan-

guage

guage, fashion, my ignorance shal make me wonder at; where the solitude of places, and strangenes of persons shall make my life vncomfortable? How could I abide the smell of forrain smoke? how shold I take the contempt and hard vsage that waits vpon strangers? Thy prosperity is idle, and ill spent if it be not medled with such fore-casting and wisely suspicious thoughts, if it bee wholly bestowed in enioying, no whit in preuenting: Like vnto a foolish Cittie which notwithstanding a dan-

gerous

gerous ſituation, ſpends all her wealth in rich furnitures of chambers, and ſtate-houſes; While they beſtow not one ſhouel-full of earth on outward Bulwarkes to their defence: this is but to make our enemies the happier and our ſelues the more readily miſerable: If thou wilt not therfore be oppreſſed with euills; *Expect*, and *Exerciſe*; Exerciſe thy ſelfe with conceit of euils, Expect the euils themſelues; Yea exerciſe thy ſelfe in expectation, ſo while the minde pleaſeth it ſelfe

in

in thinking, yet I am not thus, it prepareth it ſelfe againſt it may be ſo: And if ſome that haue beene good at the foyles, haue proued cowardly at the ſharpe, yet on the contrary who euer durſt point a ſingle combate in the field, that hath not beene ſomewhat trayned in the fence ſchoole?

Sect. 12.

The next remedie of croſſes when they are come.

NEither doth it a little blunt the edge of euills to conſider that they come from a diuine hand,

whoſe

whoſe almightie power is guided by a moſt wiſe prouidence and tempered with a fatherly loue. Euen the ſauage creatures will be ſmitten of their keeper, and repine not: if of a ſtranger, they teare him in peeces. Hee ſtrikes me that made me, that moderats the world, why ſtruggle I with him, why with my ſelf? Am I a foole, or a rebel? A foole if I be ignorant whence my croſſes come; A rebel if I know it, and be impatient. My ſufferings are from a God, from my God, hee hath deſtin'd

From their Author.

me

me euerie dramme of sor-
row that I feele: Thus
much thou shalt abide, &
here shall thy miseries be
stinted: Al worldly helps
cannot abate them; al
powers of hell cannot ad
one scruple to their
weight, that he hath al-
lotted mee: I must ther-
fore either blaspheame
God in my heart, detra-
cting from his infinite iu-
stice, wisedome, power,
mercy which al shal stand
inuiolable, when millions
of such worms as I am are
gon to dust; or els cõfesse
that I ought to be patient.
And if I professe I should

be

be that I will not, I befoole my ſelfe and bewray miſerable impotencie. But (as impatience is full of excuſes) it was thine own raſh improuidence, or the ſpight of thine enemy that impouerifht, that defamed thee, it was the malignitie of ſome vnholeſome diſh, or ſome groſſe corrupted aire that hath diſtempered thee. Ah fooliſh curre, why doeſt thou bite at the ſtone, which could neuer haue hurt thee but from the hand that threw it? If I wounde thee, what matters it whether

with myne owne ſword, or thine, or anothers. God ſtrikes ſome immediately from heauen with his owne arme, or with the arme of Angells: Others hee buffetes with their owne hands, ſome by the reuenging ſword of an enemy, others with the fiſt of his dumb creatures: God ſtrikes in all; His hand moues theirs. If thou ſee it not, blame thy carnall eyes: why doeſt thou fault the inſtrument while thou knoweſt the agent? Euen the dying theefe pardons the executioner, exclaimes on his

vniuſt

vniuſt Iudge or his malicious accuſers. Either then blame the firſt mouer, or diſcharge the meanes, which as they could not haue touched thee but as from him; ſo from him they haue afflicted thee iuſtly, wrongfully perhaps as in themſelues.

Sect. 13.

BVT neither ſeemeth it enough to be patient in croſſes if we be not thākfull alſo: Good thinges

The third antidote of croſſes.

challenge more thē bare contentment. Croſſes (vniuſtly tearmed euills) as they are ſent of him that is all goodnes, ſo they are ſent for good, & his end cannot bee fruſtrate. What greater good can be to the diſeaſed man then fit and proper Phyſicke to recure him? Croſſes are the onely medicines of ſicke mindes. Thy ſounde body carryes within it a ſicke ſoule; thou feeleſt it not perhappes: ſo much more art thou ſick and ſo much more daungerouſly: Perhaps thou

labou-

laboureſt of ſome plethorie of pride, or of ſome dropſie of Couetouſneſſe, or the Staggers of inconſtancie, or ſome feuer of luxurie, or conſumption of enuye, or pernaps of the lethargie of Idleneſſe, or of the phrenſie of anger: It is a rare ſoule that hath not ſome notable diſeaſe: Onely croſſes are thy remedies: What if they bee vnpleaſant? They are Phyſicke. It is enough if they be wholſome; Not pleaſant taſt, but the ſecret vertue

commends medicines; If they cure thee, they ſhal pleaſe thee euen in diſpleaſing, or els thou loueſt thy palate aboue thy ſoule. What madneſſe is this? whē thou complaineſt of a bodily diſeaſe, thou ſēdeſt to the Phyſician, that he may ſend thee not ſauorie but wholſom potions; Thou receiueſt them in ſpight of thine abhorring ſtomacke, and withall both thankeſt and rewardeſt the Phyſiciā. Thy ſoule is ſicke; Thy heauenly Phyſician ſees it, and pitties thee ere thou thy ſelfe.

and

and vnſent to, ſends thee not a plauſible but a ſoue-rayne remedy, thou loa-theſt the ſauor, & rather wilt hazard thy life, then offend thy palate; and in ſteede of thanks repineſt at, reuileſt the Phyſici-an. How comes it that wee loue our ſelues ſo lit-tle(if at leaſt we count our ſoules the beſt or any part)as that we had ra-ther vndergoe death thē paine; chooſing rather wilfull ſicknes then an harſh remedy? ſurely we men are meere fooles in the eſtimatiōof our own good: like children our

choiſe is led altogether by ſhow, no whit by ſubſtãce. We cry after euerie well-ſeeming toy, & put from vs ſolide profers of good things: The wiſe arbitrator of all things ſees our folly and corrects it, withholding our idle deſires and forcing vpon vs the ſoũd good we refuſe: It is ſecond folly in vs, if we thanke him not: The fooliſh babe cryes for his fathers bright knife or gilded pilles, The wiſer father knowes that they can but hurt him: & therfore holds them after al his tears; the child thinks

he

he is ſed but vnkindly : Euerie wiſe man , and himſelfe at more yeares can ſay it was but childiſh folly,in deſiring it,in cõplaining that he miſſed it. The loſſe of wealth, friendes, health, is ſometimes gayne to vs;thy body,thy eſtate, is worſe, thy ſoule is better, why complaineſt thou?

Sect. 14.

The 4. and laſt part from their iſſue.

NAy, it ſhal not be inough (me thinks) if only we be but contented & thankfull, if not alſo chearfull in afflictions; If that as wee feele their paine, ſo we look to their end; although indeed this is not more requiſite then rarely found, as being proper onely to the good heart; Euery bird can ſing in a cleare heauen, in a temperate ſpring: that one as moſt familiar ſo is moſt com-

mend

commended that ſings merry notes in the midſt of a ſhowre, or the dead of winter; Euerie Epicure can enlarge his heart to mirth in the midſt of his cups, and daliance; Only the three childrē can ſing in the furnace, *Paul* & *Silas* in the ſtocks, Martyres at the ſtake: It is from heauen, that this ioy comes ſo contrary to all earthly occaſions, bred in the faithfull heart through a ſerious & feeling reſpect to the iſſue of what hee feeles; the quiet and vntroubled fruit of his righteouſneſſe, glorie, the

crowne after his fight, after his minute of paine eternitie of ioy. He neuer lookt ouer the threshold of heauen that cannot more reioyce that he shall be glorious, then mourne in present that he is miserable.

Sect. 15.

Of the importunity & terrour of Death.

YEa this consideration is so powerful, that it alone is able to make a part against the feare or sense of the last and greatest of all terribles, Death it selfe; which in the Conscience

of

of his owne dreadfulneſſe, iuſtly laughs at all the vaine humane precepts of Tranquillitie, appalling the moſt reſolute and vexing the moſt cheerefull mindes. Nether prophane *Lucretius*, with all his Epicurean rules of confidence, nor drunken *Anacreon*, with all his wāton Odes, can ſhift of the importunate, and violent horror of this aduerſarie. Seeſt thou the Chaldean Tyraunt beſet with the ſacred boaules of *Ieruſalem*, the late ſpoiles of Gods temple, and in

con-

cõtempt of their owner, carouſing healthes to his Queenes, Concubines, Peeresſinging amids his cups triumphant carols of praiſe to his molten & carued Gods? Wouldeſt thou euer ſuſpect that this hie courage could be abated, or that this ſumptuous and preſumptuous banquet after ſo royall and iocond continuance ſhould haue any other concluſion but pleaſure? Stay but one houre longer, and thou ſhalt ſee that face, that now ſhines with a ruddy gloſſe according to the

colour

colour of his liquor, looke pale and gaſtly, ſtayned with the colours of feare and death, and that proud hand, which now lifts vp his maſſie Goblets in defiance of God, tremble like a leafe in a ſtorme; and thoſe ſtrong knees which neuer ſtooped to the burden of their laden bodie, now not able to beare vp themſelues: but looſened with a ſudden palſie of feare, one knocking againſt the other. And all this, for that death writes him a Letter of ſummons to appeare that night be-

fore him: and accordingly ere the next Sun, ſent two *Eunuches* for his honourable conueyance into an other world; where now are thoſe delicate morſelles, thoſe deepe draughts, thoſe mery ditties, wherewith the palat & eare ſo pleaſed themſelues? What is now become of al thoſe chearfull lookes, looſe laughters, ſtately port, reuells, triumphes of the feaſting court? Why doth none of his gallant nobles reuiue the faynted courage of their Lorde with a new cuppe? or

with

with ſome ſtirring ieſt ſhake him out of this vnſeaſonable Melancholie? O death how imperious art thou to carnall mindes? aggrauating their miſerie not onely by expectation of future payne, but by the remembrance of the wonted cauſes of their ioy? and not ſuffering them to ſee ought but what may torment them? Euen that monſter of Ceſars, that had been ſo wel acquainted with blood and neuer had found better ſport then in cutting

of

of throates when now it came to his owne turne how effeminate, how desperately cowardous did he shew himselfe? to the wōder of al readers, that he which was euer so valiant in killing should bee so womanishly hartlesse in dying.

Sect. 16.

The grodds of the feare of death.

THere are that fear not so much to be dead, as to dye: the very act of dissolutiō frighting them with a tormenting expectation of a short, but intole-

rable

rable painfulnes, which let if the wiſedome of God had not interpoſed to timorous nature, there would haue beene many more *Lucrecies*, *Cleopatraes*, *Achitophels*; and good lawes ſhould haue found little opportunity of execution, through the wilfull funeralls of maleſactors. For the ſoule, that coms into the body with out any (at leaſt ſenſible) pleaſure, departs not frō it without an extreamity of paine; which varying according to the manner and meanes of ſeparation yet in all violent deathes

eſpecially, retaineth a violence not to be auoyded, hard to bee indured. And if diſeaſes, which are deſtin'd towardes death as their end, bee ſo painfull, what muſt the ende and perfection of diſeaſes bee? Since as diſeaſes are the maladies of the bodie, ſo Death is the maladie of diſeaſes: There are that feare not ſo much to dye as to bee dead. If the pang bee bitter, yet it is but ſhort; the comfortleſſe ſtate of the dead ſtrikes ſome that could well reſolue for the act

of their passage. Not the worste of the heathē Emperors, made that monefull ditty on his deathbed, wherein he bewrayeth to all memorie, much feeling pittie of his soule, for her doubtfull and impotent condition after her parture? How doth *Platoes* worldling bewaile the miserie of the graue, besides all respect of paine? *Wo is me that I shal lie alone rotting in the silent earth, amongst the crawlinge wormes, not seeing ought aboue, not seene.* Verie

Ὦ πόσος ποτε κεῖσομαι &c.

not being is ſufficiently abhorred of nature, if death had no more to make it fearfull: But thoſe that haue liued vnder light enough, to ſhow them the gates of hell, after their paſſage through the gates of death, and haue learned that death is not onely horrible for our not being here, but for being infinitely, eternaly miſerable in a future world, nor ſo much for the diſſolution of life, as the beginning of torment, thoſe cannot without the certain hope of their immunitie but carnally fear

to dy, and helliſhly feare to be dead: For if it bee ſuch paine to dye, what is it to be euer dying? & if the ſtrayning or luxation of one ioint, can ſo afflict vs, what ſhall the racking of the whole bodie and the torturing of the ſoule, whoſe animation alone makes the body to feele and complaine of ſmart? and if men haue deuiſed ſuch exquiſite torments, what can ſpirits, more ſubtile more malicious? and if our momentany ſufferinges ſeeme long, how long ſhall that be that is

eternally

eternall? and if the ſorrowes indifferently incident to Gods dear ones vpon earth beſo extreme as ſometimes to driue them within ſight of deſpayring, what ſhall thoſe bee that are reſerued onely for thoſe that hate him, and that hee hateth? None but thoſe who haue heard the deſperate complaints of ſome guiltie *Spyra*, or whoſe ſoules haue beene a little ſcorched with theſe flames, can enough cõceiue of the horror of this eſtate: it beeing the policie of our common

enemie

enemie to conceale it ſo long, that wee may ſee & feele it at once: leaſt wee ſhould feare it, before it be too late to be auoyded.

Sect 17.

NOW when this great aduerſary, like a proude Giant comes ſtalking out in his feareful ſhape, and inſults ouer our fraile mortalitie, daring the World to match him with an equall champion, whiles a whole hoaſte of world-

Remedie of the laſt & greateſt breach of peace, ariſing from Death.

lings

lings ſhow him their backs for feare, the true Chriſtian armed onely with confidence and reſolutiō of his future happineſſe dares boldly encounter him, and can wound him in the forehead (the wonted ſeate of terror) and trampling vpon him can cut off his head with his own ſword & victoriouſly returning, can ſing in Triumph *Oh death where is thy ſting!* An happy victorie! wee die & are not foiled: yea we are conquerors in dying: we could not ouercome death, if wee dyed

not

not: That diſſolution is well beſtowed, that parts the ſoule from the bodie that it may vnite both to God: All our life here (as that heauēly Doctor wel tearms it) is but a vitall death: how aduantageous is that death that determines this falſe and dying life, and beginnes a true one, aboue all the titles of happineſſe? The Epicure or Saducee, dare not dye for feare of not being; The guiltie and looſe worldling dare not dye for feare of beeing miſerable; The diſtruſtfull and doubting ſe- Auguſtine.

mi-chriſtian dare not dye, becauſe he knowes not, whether hee ſhall bee, or bee miſerable, or not bee at all; The reſolued Chriſtian dare and woulde dye, becauſe hee knowes hee ſhall bee happye, and looking merrily towards heauen the place of his reſt, can vnfainedly ſay, I deſire to bee diſſolued: I ſee thee, my home, I ſee thee; A ſweete and glorious home, after a weary pilgrimage; I ſee thee and now after manye lingring hopes, I aſpire to thee: How

oſte haue I looked vp at thee with admiration and rauiſhment of ſoule; and by the goodly beames that I haue ſeene ghеſſed at the glorye that is aboue them? How ofte haue I ſcorned theſe dead and vnpleaſant pleaſures of earth, in compariſon of thine? I come now, my ioyes, I come to poſſeſſe you: I come through paine and death; Yea, if hell it ſelfe were in the way betwixt you and me, I would paſſe through hell it ſelfe to enioy you. And in truth if that

heathen *Cleombrotus* a follower of the ancient *Academie*, but vpon only reading of his Maiſter *Platoes* diſcourſes of the immortalitie of the ſoule, could caſt downe himſelfe headlong from an hie rocke, and wilfully breake his necke, that he might be poſſeſſed of that immortalitie which he beleeued to follow vpon death, how contented ſhould they be to dye that know they ſhall be more then immortall glorious? He went, not in an hate of the fleſh as the *Patrician* here-

Tull. Tuſcul. Callimach. Epigram.

Auguſt. de Hæreſ.

hereticks of olde, but in a blind loue to his ſoule out of bare opinion: Wee vpon an holy loue grounded vpon aſſured knowledge: He vpon an opinion of future life, we on knowledge of future glory. Hee went vnſent for, we called for by our maker: Why ſhould his courage exceed ours, ſince our ground, our eſtate ſo far exceedes his? Euen this age, within the reach of our memorie, bred that peremptorie Italian which in imitation of the old Romane courage (leaſt in that degene

rated nation, there ſhould bee no ſtep left of the qualities of their Anceſtoures) entring vpon his torment for killing a Tyrant, cheared himſelfe with this confidence. My death is ſharpe; my fame ſhall bee euerlaſting: The voice of a Romane, not of a chriſtian; My fame ſhall bee eternall; An idle cõfort: My fame ſhall liue, not my ſoule liue to ſee it: What ſhall it auaile thee to be talkt of while thou art not: Then fame onely is pretious when a man liues to enioy it; The fame that

Mors acerba, Fama perpetua.

ſurmiues the ſoule is boot-leſſe: Yet euen this hope cheared him againſt the violẽce of his death; what ſhould it doe vs, that not our fame but our life, our glorie after death cannot dy? He that hath *Stephens* eies to look into heauen cannot but haue the tongue of the Saintes *Come Lord. How long?* That man ſeeing the glory of the end, cannot but contemne the hardneſſe of the way; But who wants thoſe eies, if he ſay and ſweare that he feares not death, beleeue him not: If he proteſt his *Tran*

quillitie, & yet fear death, beleeue him not; Beleeue him not if he say he is not miserable.

Sect. 18.

The second rake of the enemies of Peace.

THese are enemies on the left hand. There want not some on the right; which with lesse profession of hostilitye, hurt no lesse; Not so easilie perceiued, because they distemper the mind not without some kinde of pleasure. Surfeit killes more then famine. These

are the ouer-deſiring and ouer-ioying of theſe earthly thinges. *All immoderations are enemies, as to health ſo to peace.* He that deſires, wants as much, as he that hath nothing. The drunken man is as thirſtie as the ſweating trauéller: Hence are the ſtudies, cares, feares, ielouſies hopes, griefes, enuies, wiſhes, platforms of atchiuing, alterations of purpoſes, and a thouſand like, whereof each one is inough to make the life troubleſome. One is ſicke of his neighbour field, whoſe miſhapē an

Hippocr. Aphoriſ.

gles disfigure his, & hinder his Lordſhip of entire neſſe: what he hath is not regarded, for the want of what he cannot haue. Another feeds on cruſts to purchace what he muſt leaue perhaps to a foole, or (which is not much better) to a prodigall heyre. Another, in the extremitie of couetous folly, chooſes to die an vnpitied death, hanging himſelfe for the fall of the market, while the commons laugh at that loſſe, & in their ſpeaches Epitaph vpon him, as on that Pope; He liued

as a wolfe, and died as a dog. One cares not what attendance he daunces at al houres, on whoſe ſtairs he ſits, what vices hee ſooths, what deformities he imitates, what ſeruile offices hee doth, in an hope to riſe. Another ſtomackes the couered head, and ſtiffe knee of his inferiour; angry that other men think him not ſo good as hee thinks himſelfe. Another eats his owne heart with enuie at the richer furniture, & better eſtate, or more honor of his neighbour, thinking his own not good,

becauſe another hath better: Another vexeth him ſelfe with a word of diſgrace, paſt frō the mouth of an enemie, which he neither can digeſt nor caſt vp, reſoluing becauſe another will bee his enemie, to be his own. Theſe humors are as manifold, as there are men that ſeeme proſperous: For the auoiding of all which ridiculous & yet ſpightfull inconueniences, the minde muſt bee ſetled in a perſwaſiō of the worthleſneſſe of theſe outward things; Let it know, that theſe riches haue made

The firſt remedie of an ouer proſperous e. ſtate.

The vanitie & vnprofitableneſſe of Riches.

The firſt enemie on the right hand.

ma-

many prouder, none better; That as neuer man was, ſo neuer wiſe man thought himſelfe better for enioying thē. Would that wiſe Philoſopher haue caſt his gold into the ſea, if he had not knowne he ſhould liue more happily without it? If he knew not the vſe of riches hee was no wiſe man; if he knew not the beſt way to quietnes, he was no Philoſopher; now euen by the voice of their oracle he was confeſſed to bee both, yet caſt away his gold that he might be happy. Would

Socrates.

A proofe that with Chriſtians deſertes no credit, but with heathens commaunds it.

that wiſe prophet haue prayed aſwell againſt riches, as pouerty? Would ſo manie great mē (whereof our little Iland hath yeelded 9. crowned kings, while it was held of old by the *Saxons*) after they had continued their life in the throne, haue ended it in the cell, & changed their ſcepter for a book, if they could haue foūd as much felicitie in the hyeſt eſtate as ſecuritie in the loweſt? I heare *Peter* and *Iohn*, the eldeſt and deareſt Apoſtles, ſay Golde and ſiluer haue I none, I heare the Diuell ſay All

theſe will I giue thee, and they are mine to giue; Whether ſhall I deſire to bee in the ſtate of theſe ſaints, or that diuel? He was therefore a better husband, then a philoſopher, that firſt tearmed riches Goods, and hee mended the title wel, that adding a fit epithete, called them goods of *Fortune*, Falſe goods, aſcribed to a falſe Patron: ther is no fortune to giue or guide riches; there is no true goodnes in riches to be guided; His meaning then was (as I can inter-

pret

pret it (to teach vs in this title) that it is a chance if euer riches were good to any. In ſumme, who would account thoſe as riches, or thoſe riches as goods, which hurt the owner, diſquiet others which the worſt haue which the beſt haue not, which thoſe that haue not, want not; which thoſe want that haue the, which are loſt in a night and a man is not worſe when he hath loſt them? It is true of them that we ſay of Fire and water, they are good ſeruantes, ill maiſters. Make them

thy ſlaues, they ſhall bee goodes indeede, in vſe if not in nature; good to thy ſelfe, good to others by thee: But if they bee thy maiſters, thou haſt condemned thy ſelfe to thine owne *Gallies*; if a ſeruant rule, he proues a Tyrant; What madnes is this, thou haſt made thy ſelfe at once, a ſlaue & a foole? What if thy chaines bee of golde, or if with *Heliogabalus* thou haſt made thee ſilken halters? thy ſeruitude may be more glorious, it is no leſſe miſerable.

Sect. 19.

The ſecond enemie on the right hād, Honor.

HOnour perhaps is yet better, ſuch is the confuſed opinion of thoſe that know little; but a diſtinct and curious head ſhall finde an hard taske to define in what point the goodnes therof conſiſteth: Is it in hye deſcent of blood? I would thinke ſo, if nature were tyed by any law to produce children like qualitied to their parents: But although in the brute creatures ſhe be euer thus

regu-

regular, that ye ſhall neuer finde a yong pigeon hatched in an eagles neſt, neither can I thinke that true(or if true it was mõſtrous) that *Nicippus* his ſheepe ſhould yeane a Lion; yet in the beſt creature(which hath his form & her attending qualities from aboue) with a likenes of face & features, is commonly founde an vnlikenes of diſpoſition: Onely the earthly parte followes the ſeede; wiſedome, valour, vertue are of another beginning: Shall I bow to a molten calfe becauſe it was made

of

of golde eare-rings? Shal I condeme all honor of the firſt head (tho vpon neuer ſo noble deſeruing) becauſe it can ſhew nothing before it ſelf but a white ſhield? If *Cæſar* or *Agathocles* be a Potters ſonne ſhall I contemne him? Or if wiſe *Bion* bee the ſonne of an infamous Curtizan, ſhall the cenſorious lawyer race him of the Catalogue with *partus ſequitur ventrem*? Laſtly ſhall I account that good, which is incident to the worſt? Either therfore greatnes muſt ſhow ſome charter wherein it

Olimpia. Diog. Laert.

is priuiledged with ſucceſſion of vertue, or els the goodnes of honor cannot conſiſt in blood. Is it then in the admiration and hie opinion that others haue conceiued of thee, which drawes all dutifull reſpect, and humble offices from them to thee? O fickle good that is euer in the keeping of others eſpecially of the vnſtable vulgar, that beaſt of manie heads, whoſe diuided tongues, as they neuer agree with each other, ſo ſe dom whē euer agree long with themſelues. Do we not ſee the

ſuperſtitious *Lyſtrias*, tha
ere-while would neede
make *Paul* a god againſt
his wil,& in deuout zeal
drew crowned buls to the
altars of their new *Iupiter*
and *Mercury*? violence ci
ſcarce hold them frō ſa-
crificing to him: now not
many houres after gathe
vp ſtones againſt him; ha-
uing in their conceits tur-
ned him from a God into
a malefactor; and are rea-
dy to kil him in ſtead of
killing a ſacrifice to him.
Such is the multitude and
ſuch the ſteadineſſe o
their honour : then
then onely is true ho-

nour where blood and vertue meete together, the greatneſſe whereof is from blood, the goodneſſe from vertue; Reioyce yee great men, that your blood is ennobled with the vertues and deſerts of your Auncеſtors? this only is yours, this onely challenges all vnfained reſpecte of your inferiours: count it praiſe-worthy not that you haue, but that you deſerue honour. Blood may be tainted, the opinion of the vulgar cannot be conſtant: onely vertue is euer like it ſelfe, and only

wins reuerence euen of thoſe that hate it; without which, greatnes is as a Beacon of vice, to draw mens eyes the more to behold it; and thoſe that ſee it, dare loath it, tho they dare not cenſure it ſo while the knee b̄edeth, the minde abhorreth, and telleth the bodie it honors an vnworthie ſubiect; within it ſelfe, ſecretly comparing that vicious great mā, on whome his ſubmiſſe curteſie is caſtaway, to ſom goodly faire bound *Senecaes* Tragedies, that is curiouſly gilded without; which

a man open he ſhal finde *Thyeſtes* the toomb of his owne childrē; or *Oedipus* the husband of his owne mother, or ſome ſuch mō ſtrous part, which he at once reades and hates.

Sect. 20.

LET him thinke that not onely theſe outwarde thinges are not in themſelues good, but that they expoſe their owners to miſery: for beſides that God vſually puniſhes our ouer-louing them with their loſſe (becauſe hee thinks thē vnworthy riuals to himſelf, who chal-

The ſecond remedie of ouer-ioyed proſperitie.

lengeth all height of loue as his onely right) ſo that the way to looſe is to loue much, the largenes moreouer either of affectiō, or eſtate maks an opē way to ruin; while a mā walks on plain ground he falls not, or if hee fall hee doth but meaſure his lēgth on the groūd, & riſe again without harme, but hee that climbeth hie is in danger of falling, & if he fal of killing. All the ſailes hoiſed giue vantage to a tempeſt, which by the mariners foreſight giuing timely roome thereto by their ſail deliuer the veſ-

ſell from the daunger of that guſt whoſe rage now paſſes ouer with onely beating her with waues, for anger that hee was prevented; So the larger our eſtate is, the fayrer marke hath miſchiefe giuen to it; and which is worſe, that which makes vs ſo eaſie to hit, makes our wounde more deepe and grieuous: If poore *Codrus* his houſe burn, he ſtands by and warms him with the flame, becauſe he knows it is but the loſſe of an outſide, which by gathering ſome few ſtickes, ſtraw, and clay, may with

labor,& no coſt be repaired: But when the many loſts of the rich man doe one giue fire to another, he cries out one while of his counting houſe, another while of his wardrobe,thē of ſome noted cheſt,& ſtraight of ſome rich Cabinet,& lamēting both the frame & the furniture,is therfore impatient becauſe he had ſomething.

Sect. 21.

The vvitte of Pleaſure the third enemy on the right hand.

But if there be any ſorcereſſe vpon earth, it is pleaſure, which ſo inchāteth the minds of mē,& wor-

keth

keth the diſturbãce of our Peace, with ſuch ſecret delight, that fooliſh men thinke this wãt of *Tranquillitie*, happineſſe. She turneth men into ſwine, with ſuch ſweet charmes, that they would not chãg their brutiſh nature for their former reaſon. It is a good vnquietneſſe (ſay they) that contenteth. It is a good enemie that profiteth; Is it any wonder that mẽ ſhould be ſottiſh, when their reaſon is maſtred with ſenſuality? thou fool, thy pleaſure cõtents thee? How much? How long? If ſhee haue not

more befriended thee then euer ſhee did any earthly fauorite, yea if ſhe haue not giuen thee more then ſhe hath her ſelfe thy beſt delight hath had ſõe mixture of diſcõtentmẽt; for either ſome circũſtãce croſſeth thy deſire, or the inward diſtaſt of thy conſcience checking thine apetite, permits thee not any entire fruition of thy ioy. Euen the ſweeteſt of all flowres hath his thornes; and who can determine whither the ſent be more delectable, or the pricks more yrkſome? It is inough for

hea-

heauen to haue abſolute pleaſures; which if they could be found here below, certainly that heauen which is now not inough deſired, would then bee feared: God will haue our pleaſures here, according to the faſhion of our ſelues, compounded; So as the beſt delights, may ſtill ſauour of their earth. See how that great King which neuer had any match for wildõe, ſcarce euer any ſuperiour for wealth, trauerſed ouer all this inferiour world, with diligent inquirie, &

obſeruation, and all to find out that goodnes of the childrē of men which they enioy vnder the Sun abbridging himſelf of nothing that either his eies, or his hart could ſuggeſt to him: (as what is it, that he could not either know or purchaſe?) & now comming home to himſelfe, after the diſquiſitiō of all natural & humane things, complaines, that Behold, all is not only vanitie, but vexation. Go then thou wiſe ſcholler of experiēce, & make a more accurate ſearch for that which he ſought & miſſed. Per-

haps

haps, ſomwhere betwixt the talleſt Cedar in Lebanon, & the ſhrubbie Hyſſop vpon the wall, Pleaſure ſhrouded her ſelfe that ſhe could not be deſcryed of him, whether through ignorance or negligẽce; Thine inſight may be more pearcing, thy meanes more commodious, thy ſucceſſe happier; If it were poſſible for any man to intertaine ſuch hopes, his vain experience could not make him a greater fool; it could but teach him what he is, & knoweth not. And yet ſo imperfect

as our pleaſures are, they haue their ſatietie: and as their continuance is not good, ſo their concluſion is worſe. Look to their end, and ſee how ſudden, how bitter it is. Their only curteſie is to ſalute vs with a farewell, and ſuch a one as makes their ſalutation vncomfortable. This *Dalila* ſhowes and ſpeaks faire but in the ende ſhee will bereaue thee of thy ſtrength, of thy ſight, yea of thy ſelfe. Theſe gnats flie about thine eares, & make thee muſick a while but euermore they ſting

ere they part: Sorrow & repentãce is the beſt end of pleaſure, paine is yet worſe, but the worſt is deſpaire. If thou miſſe of the firſt of theſe, one of the latter ſhall finde thee, perhapsboth. How much better is it for thee to want a little honey, then to bee ſwolne vp with a venemous ſting?

Thus then the minde reſolued, that theſe earthly things, *Honours*, *wealth*, *Pleaſures* are caſual, vnſtable, deceitfull, imperfect dangerous muſt learne to vſe thẽ without truſt & to want them without griefe;

think-

thinking ſtill if I haue thē I haue ſome benefit with a great charge: If I haue them not with little reſpect of others I haue much ſecuritie and eaſe in my ſelfe, which once obtained we cannot fare amiſſe in either eſtate; & without which we cannot but miſcary in both.

Sect. 22.

Peſtiue rules of our peace.

ALL the enemies of our inwarde peace are thus deſcried and diſcomfited: which done, we haue enough to preſerue vs frō

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miſerie, but ſince wee moreouer ſeeke how to bee well and happylie, there yet remaine thoſe poſitiue rules whereby our *Tranquillity* may bee both had, continued and confirmed: Wherein I feare not leaſt I ſhould ſeeme ouer-diuine, in caſting the Anchor of Quietnes ſo deep as heauen, the only ſeat of conſtancie, whiles it can find no holde at all vpon earth: All earthly things are full of variablenes, & therefore hauing no ſtay in themſelues, can giue none to vs. He that will

haue and hold right *Trãquillitie* muſt finde in him ſelfe a ſweete fruition of God and a feeling apprehenſion of his preſence. That when he finds manifolde occaſions of vexation in theſe earthly thinges, hee ouer-looking them all, and hauing recourſe to his comforter may finde in him ſuch matter of contentment, that hee may paſſe ouer all theſe pettye grieuaunces with contempt; which whoſoeuer wantes, may bee ſecure, cannot be quiet. The minde of man

can-

cannot want ſome refuge, and (as wee ſay of the Elephant) cannot reſt vnleſſe it haue ſomthing to leane vpon: The couetous man, whoſe heauen is his cheſt, when hee heares him ſelfe rated and curſed for oppreſſion, comes home and ſeeing his bags ſafe, applauds himſelfe againſt all cenſures: The glutton when he loſeth friends or good name; yet ioyes in his full furniſht table, and the laughter of his wine; more pleaſing himſelfe in ſome one diſh; then he

can be greeued with all the worlds miſ-cariage: The needie ſcholler whoſe wealth lies all in his brain, cheares himſelfe againſt iniquitie of times, with the conceit of his knowledge. Theſe ſtarting holes the minde cannot want when it is harde driuen: Now when as, like to ſome chaſed *Siſera*, it ſhrowdes it ſelfe vnder the harbor of theſe *Iaells*, altho they giue it houſe-roome, and milke for a time, yet at laſt either they entertain it with a nail in the temples, or being guiltie

totheir owne impotencie, ſend it out of themſelues; for ſafetie and peace. For if the Croſſe light in that which it made his refuge (as if the couetous man be croſſed in his riches) what earthly thing can ſtay him frō a deſperate phrenſy? Or if the croſſe fall in a degree aboue the height of his ſtay; as if the rich mā be ſick or dying (wherein all wealth is either contemned, or remembred with anguiſh) how doe all his comforts (like vermine from an houſe on fire) runne away from

him

him, and leaue him ouer to his ruine? Whiles the ſoule, that hath placed his refuge aboue, is ſure that the grounde of his comfort cannot bee matched with an earthly ſorrowe, cannot bee made variable by the change of any e-uent but is infinitly a-boue all caſualtyes, and without all vncertain-ties. What ſtate is there wherein this heauenly ſtay ſhall not afforde me not onely peace but ioy? Am I in priſon? or in the hell of priſons, in ſome darke, lowe and de-

ſolate dungeon? Loe there, *Algerius* that ſweet Martyr findes more light then aboue; and pitties the darknes of our libertie: wee haue but a Sunne to enlighten our world, which euerie cloud dimmeth, and hideth from our eies, but the father of lights (in reſpect of whome all the bright ſtarres of heauen are but as the ſnuffe of a dim candle) ſhines into his pit, & the preſence of his glorious Angels make that an heauen to him, which the world purpoſed as an hel of diſcomfort. What

Pompon. Alger. Fox. Mart.

walles

walls can keepe out that infinite ſpirit, that filles al thinges? What darkeneſſe can be where the God of this ſunne dwelleth? what ſorrow where hee comforteth? Am I wandering in baniſhmēt? Can I go whither God is not? what ſea can diuide betwixt him and mee? then would I feare exile if I could be driuen away aſwell from God, as my country. Now hee is as much in all earthes; His title is alike to all places, and mine in him: His ſun ſhines to me, his ſea or earth beares mee

vp, his preſence cheareth me, whitherſoeuer I goe. Hee cannot bee ſaid to flitte that neuer changeth his hoſt. He alone is a thouſand companions, he alone is a world of friends; that man neuer knew what it was to be familiar with God that complaines of the want of home, of friends of companions while God is with him. Am I contemned of the world It is inough for me that I am honored of God, of both I cannot: The world would loue me more, if I were leſſe

friends with God: It cannot hate me so much as God hates it: what care I to be hated of them, whom God hateth. He is vnworthy of Gods fauor that cannot thinke it happynesse enough without the worlds? How easie is it for such a mā, whiles the world disgraces him at once to scorne & pitty it, that it cannot think nothing more contemptible then it selfe? I am empouerished with losses: That was neuer throughly good, that may be lost: My riches will not leese mee: yea, tho I forgoe

all to my skin, yet haue I not loſt any part of my wealth. For if he be rich that hath ſomthing, how rich is he that hath the maker & owner of al things? I am weak and diſeaſed in body; He cannot miſcarry that hath his maker for his Phyſician: Yet my ſoule, the better parte is ſound, for that cannot be weake, whoſe ſtrength God is: How many are ſicke in that & complain not! I can bee content to bee let blood in the arme or foot, for the cutting of the head or heart; The health of the principall

part is more ioy to mee then it is trouble to be diſtempered in the inferiour. Let me know that God fauours me, then I haue libertie in priſon, home in baniſhment, honor in contẽpt, in loſſes wealth, health in infirmitie, life in death, and in all theſe happineſſe: And ſurely if our perfect fruition of GOD bee our complete heauen, it muſt needes bee, that our inchoate conuerſing with him is our heauen imperfectly; and the entrance into the other:

which

which (me thinks) differs from this, not in the kinde of it, but in degree: For the continuation of which happye ſociety (ſith ſtrangneſſe leeſeth acquaintance, and breedeth neglect) on our parte muſt bee a daily renuing of heauenly familiarity, by ſeeking him vp, euen with the contempt of all inferior diſtraction; by talking with him in our ſecret inuocations, by hearing his conference with vs; and by mutuall intertainment of each other

in the ſweet diſcourſes of our daily meditations; Hee is a ſullen & vnſociable friend that wants words: God ſhall take no pleaſure in vs if wee be ſilent : The heart that is full of loue cannot but haue a buſie tongue : Al our talke with god is either Suites or Thankes : In them the chriſtian heart pours out it ſelfe to his maker, and would not change this priuiledge for a world : All his annoiances, all his wants, all his diſlikes are poured into the boſome of his

inui-

inuiſible friend who likes vs ſtil ſo much more as we aske more, as wee cõplaine more; Oh the eaſy & happy recourſe that the poore ſoule hath to the hie throne of heauẽ! We ſtay not for the holding out of a golden ſcepter, to warne our admiſſiõ, before which our preſence ſhould be preſũption & death; No houre is vnſeaſonable, no perſon too baſe, no words too homely, no fact too hard, no importunity too great: we ſpeak familiarly we are heard, anſwered, comforted: Another

while God interchangeably ſpeakes vnto vs by the ſecret voyce of his ſpirit; or by the audible ſound of his word, wee heare, adore, anſwere him; By both which the minde ſo communicates it ſelfe to God, and hath God ſo plentifully communicated vnto it, that hereby it growes to ſuch an habite of heauenlyneſſe, as that now it wants nothing but diſſolution, of full glory.

Sect. 23.

OVT of this maine grouud once ſettled in the heart (like as ſo manie riuers from one common ſea) flow thoſe ſubordinate reſolutions, which wee require as neceſſary to our peace, whether in reſpect of our actions, or our eſtate. For our actions, their muſt be a ſecret vow paſſed in the ſoule both of conſtant refraining from what-

The ſubordinate rules of Tranquillitie.

1 For actions.

ſoeuer may offend that maieſty we reſt vpon; & aboue this, of true & Canonicall obedience to God, without all care of difficultie, & in ſpight of al cõtradictions of nature: Not out of the confidẽce of our own power: Impotent men, who are we, that we ſhould either vow or performe? But as he ſaid; Giue what thou bidſt, and bid what thou wilt. Hence the courage of *Moſes* durſt venture his hand to take vp the crawling and hiſſing Serpent; Hence *Peter* durſt walke vpon the

Pauement of the waues; Hence that Heroicall ſpirit of *Luther* (a man made of mettall fit for ſo great a worke) durſt reſolue and profeſſe to enter into that fore-warned cittye, tho there had beene as many diuells in their ſtreetes as tiles on their houſes: Both theſe vowes as wee once ſolemnly made by others, ſo for our peace muſt wee renew in our ſelues. Thus the experienced minde both knowing that it hath met with a good friend, and withall

what the price of a friend is; cannot but be carefull to retaine him, and wary of diſpleaſing and therefore to cut off all daungers of variance, voluntarily takes a double oath of alleageance of it ſelfe to GOD; which neither benefit ſhall induce vs to break, if we might gaine a world, nor feare vrge vs thereto, tho we muſt leeſe our ſelues: The wauering heart that findes continuall combates in it ſelfe betwixt Pleaſure and Conſcience, ſo equally match-

ed

ed that neither gets the day, is not yet capable of peace; and whether euer ouercommeth, is troubled both with reſiſtance & victorie. Barren *Rebecca* found more eaſe, then when her twins ſtruggled in her wombe: If *Iacob* had beene there alone, ſhe had not comp'ained of that paineſull contention: One while Pleaſure holdes the fort, and Conſcience aſſaults it; which when it hath entered at laſt by ſtrong hand, after many batteries of iudgements de-

nounced, ere long pleasure either corruptes the watch, or by some cunning stratagem, findes way to recouer her first hold; so one part is euer attempting, and euer resisting: betwixt both, the heart cannot haue peace, because it resolues not; For while the soule is held in suspense, it cannot enioy the pleasure it vseth, because it is halfe taken vp with feare; Onely a strong and resolute repulse of pleasure is truly pleasant; For therin the Conscience filling vs with heauenly de-

light

light, maketh ſweet Triumphes in it ſelfe, as being now the Lord of his own dominions & knowing what to truſt to. No man knowes the pleaſure of this thought, I haue done well, but hee that hath felt it: and he that hath felt it, contēnes all pleaſure to it. It is a falſe ſlander raiſed on Chriſtianity, that it maketh men dūpiſh & melancholicke; for therefore are we heauy, becauſe we are not enough Chriſtians. Wee haue religion enough to miſlike pleaſures, not enough

to ouercome them; But if wee bee once conquerours ouer our ſelues and haue deuoted our ſelues wholly to GOD, there can be nothing but heauenly mirth in the ſoule. Loe here ye Philoſopher's, the true muſick of heauen, which the good heart continually heareth, and anſweres it in the iuſt meaſures of ioy. Others may talke of mirth as a thing they haue hard of, or vainly fancied; Onely the Chriſtian feeles it; and in compariſon therof ſcorneth the idle ri-

baldiſh, and ſcurrilous mirth of the prophane.

Sect. 24.

ANd this reſolutiō which wee call for, muſt not only exclude manifeſtly euill actions, but alſo doubting and ſuſpenſion of minde in actions ſuſpected, and queſtionable; wherin the iudgement muſt euer giue cōfidēt determination one way: For this trāquillity cōſiſteth in a ſteadines of

2. Rule for our actions

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the minde; and how can that veſſell which is beaten vpon, by contrarie waues and windes, and tottereth to either part, be ſaid to keepe a ſteady courſe? Reſolution is the onely mother of ſecuritie. For inſtance; I ſee that Vſurie, which was wont to bee condemned for no better then a Legall theft, hath now obtained with many, the reputation of an honeſt trade: and is both vſed by manie, and by ſome defended. It is pittie that a bad practiſe ſhould finde any learned

or religious Patron: The ſumme of my patrimonie lieth dead by me, ſealed vp in the bagge of my father; my thriftier frends aduiſe me to this eaſy and ſure improuemẽt; Their coũſell & my gaine preuaile; my yearely ſums cõe in with no coſt but of time, wax, parchmẽt; My eſtate likes it well: better then my conſcience; which tels me ſtill he doubts my trade is too eaſie to bee honeſt; Yet I cõtinue my illiberall courſe not without ſome ſcruple & contradictiõ; ſo as my feare

of offence hinders the ioy of my profit, and the pleasure of my gaine, hartens mee against the feare of iniustice; I would be rich with ease; and yet I would not be vncharitable, I wold not be vniust. All the while I liue in vnquiet doubts, and distraction; Others are not so much entangled in my bonds, as I in my owne. At last that I may bee both iust and quiet, I cõclude to referre this case wholly to the sentence of my inward Iudge, the *Conscience*, the Aduocats *Gaine* and *Iustice* pleade

on

on either part at this barre with doubtfull ſucceſſe. *Gaine* informes the Iudge of a new and nice diſtinction of toothleſſe, and biting intereſt, and brings preſidents of particular caſes of vſury ſo farre from anie breach of charity or iuſtice that both parts therein confeſſe themſelues aduantaged: *Iuſtice* pleads euen the moſt toothleſſe vſurie to haue ſharpe gummes, and finds in the moſt harmleſſe & profitable practiſe of it an inſenſible wrong to the common body; beſides

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the

the infinit wracks of priuate eſtates; The weake iudge ſuſpends in ſuch probable allegations, & demurreth; as being ouercome of both, and of neither part: & leaues me yet no whit more quiet, no whit leſſe vncertain: I ſuſpend my practiſe accordingly, being ſure it is good not to doe, what I am not ſure is good to be done; & now *Gaine* ſolicites mee as much as iuſtice did before: Betwixt both I liue troubleſomely: Nor euer ſhal doe other, till in a reſolute deteſtation I haue

whip-

whipped this euill merchant out of the Temple of my heart: This rigour is my peace; Before I coulde not bee well, either full or faſting: Vncertaintie is much paine, euen in a more tolerable action: Neither is it (I thinke) eaſie to determine, whether it bee worſe to doe a lawfull acte with doubting, or an euill with reſolution: Since that which in it ſelfe is good, is made euill to me by my doubt; and what is in nature euill, is in this one

point

point not euill to mee, that I doe it vpon a verdict of a Conſcience, ſo now my iudgement offends in not following the truth I offend not in that I follow my iudgement: Wherein if the moſt wiſe God had left vs to roue onely according to the aime of our owne coniectures, it ſhould haue beene leſſe faulty to bee *Sceptickes* in our actions, and either not to iudge at all, or to iudge amiſſe: but now that he hath giuen vs a perfite rule of eternall equitie, & truth: whereby

to direct the ſentences of our iudgemēt, that vn certainty which alloweth no peace to vs, will afforde vs no excuſe before the tribunall of heauen: wherefore, then only is the hart quiet, when our actions are grounded vpon iudgement and our iudgemēt vpō truth.

Sect. 25.

Rules for eſtate.

1. Reliance vpon the prouidence of God.

FOr his eſtate the quiet mind muſt firſt rolle it ſelfe vpon the prouidence of

the hyeſt: For whoſoeuer ſo caſts himſelfe vpthese outwarde things that in their proſperous eſtate he reioyceth, and contrarily is caſt downe in their miſcarriage, I know not whether hee ſhal find more vncertainty of reſt, ormore certainty ofvnquietneſſe: ſince hee muſt needs be like a light vnballaced veſſell, that riſes and falles with euery waue, and depends only on the mercie of winde and water: But who relies on the ineuitable decree, & all-ſeeing prouidence of God, which can neither bee

croſſed with ſecond thoughts, nor with euents vnlooked for, layes a ſure grounde of *Tranquillitie*: Let the world toſſe how it liſt, and and vary it ſelfe (as it euer doth) in ſtorms and calmes, his reſt is pitched aloft, aboue the ſphere of changeable mortalitie. To begin is harder then to proſecute: What coũſell had god in the firſt moulding of thee in the womb of thy mother? what ayde ſhall hee haue in repairing thee from the womb of the earth? &

if he could make, and ſhal reſtore thee without thee why ſhall he not much more (not without thy indeuor) diſpoſe of thee? Is God wiſe enough to guide the heauens & to produce al creatures in their kindes & ſeaſons? and ſhall he not bee able to order thee alone? Thou ſayeſt I haue friendes, and (which is my beſt friend I haue wealth to make both thē and mee; and wit to put both to beſt vſe. O the broken reedes of humane confidence! who euer truſted on friends

that could truſt to himſelfe? Who euer was ſo wiſe, as not ſometimes to be a foole in his owne conceit, oft times in the cõceit of others? Who was euer more diſcontent thẽ the wealthy? frẽds may be falſe, welth can not but be deceitfull, wit hath made many fooles; Truſt thou to that, which if thou wouldeſt cannot faile thee. Not that thou deſireſt ſhall come to paſſe; but that which God hath decreed: Neither thy feares nor thy hopes, nor vowes ſhall either

forſlow or alter it. The vnexperienced paſſenger when hee ſees the veſſell go amiſſe or too farre, laies faſt hold on the contrarie part, or on the maſt for remedy, the Pilot laughs at his folly, knowing that (what euer he labors) the barke will goe which way the winde and his ſterne directeth it. Thy goods are embarked; Now thou wiſheſt a direct Northwind to driue thee to the *Straytes*, & then a Weſt, to runne in; and now, when thou haſt emptied and

laded againe, thou call'ſt as earneſtlie for the South, and Southeaſt to returne; and lowreſt if all theſe anſwere thee not: As if heauen and earth had nothing elſe to doe but to wayte vpon thy pleaſure, and ſerued onely to bee commaunded ſeruice by thee: Another that hath contrary occaſions asks for windes quite oppoſite to thine: He that ſits in heauen, neither ſits thy fãcy nor his, but bids his winds ſpet ſomtimes in thy face, ſomtimes to fa-

uour thee with a ſide blaſt, ſometimes to bee boiſterous, other whiles to be ſilent at his owne pleaſure. Whether the marriner ſing or curſe, it ſhall goe, whether it is ſent; ſtriue or lye ſtill, thy deſtinie ſhall run on, and what muſt be, ſhall be; Not that we ſhould hence exclude benefit of meanes (which are alwayes neceſſarily included in this wiſe preordination of all things) but perplexity of cares, and wreſtling with prouidence. Oh the idle & ill-ſpent cares of curious

men

men, that conſulte with ſtarres, and ſpirits, for their deſtinies, vnder colour of preuention; If it bee not thy deſtiny, why wouldſt thou know it, what needſt thou reſiſt it? If it be thy deſtiny, why wouldſt thou know that thou canſt not preuent? That which God hath decreed is already done in heauen, and muſt be done on earth. This kinde of expectation doth but haſten ſlow euills and prolong them in their continuance; haſten them not in their euent but in our con-

ceit: Shortly then if thou ſwimmeſt againſt the ſtreame of this prouidence, thou canſt not eſcape drowning, euerie waue turnes thee ouer like a *Porkpiſce* before a tempeſt; but if thou ſwimſt with the ſtream, do but caſt thine armes abroade thou paſſeſt with ſafetye, and with eaſe; it both beares thee vp, and carries thee on to the hauen, whither GOD hath determined thine arriuall in peace.

Sect. 26.

NExt to this, the mind of the quiet man muſt be ſo wrought by theſe former reſolutions, that it bee throughlye perſwaded the eſtate wherein hee is, is beſt of all; if not in it ſelfe, yet to him: Not out of pride, but out of contentment: Which who euer wanteth, cannot but be continually vexed with enuy, & racked with ambition: Yea if it

The ſecond rule for eſtate. A perſwaſion of the goodneſſe and fitnes of it for vs.

were posſible to bee in heauen without this, he coulde not bee happy: For it is as impoſſible to the mind at once to long after, and enioy, as for a man to feed and ſleepe at once. And this is the more to be ſtriuen for, becauſe we are all naturally prone to afflict our ſelues with our owne frowardnes, ingratefully contemning all we haue, for what we wold haue. Euen the beſt of the Patriarks could ſay, O Lord what wilt thou giue me, ſince I goe childeleſſe: The bondman deſires

now nothing but liberty, that alone would make him happy: Once free forgetting his former thought, he wiſhes ſome wealth to make vſe of his freedome, & ſayes it were as good be ſtraited in place as in abilitie; Once rich, he longeth after nobility, thinking it no praiſe to be a welthy peaſant. Once noble, he begins to deem it a baſe matter to be ſubiect, nothing can now content him but a crown: Then it is a ſmall matter to rule, ſo long as he hath but little dominions, and

greater neighbors ; hee would therefore bee an vniuerſall Monarch; whither then? ſurely it vexes him as much, that the earth is ſo ſmall a globe, ſo little a molehill; and that there are no more worlds to conquer. and now that hee hath attained the hyeſt dignity among men , he would needs be a God, conceits his immortality , erects temples to his owne name, commaundes his deade ſtatues to bee adored. And not thus cõtented, is angry that hee cannot commaunde hea

uen and controll nature. O vaine fooles whither doth our restlesse ambition climbe? What shall be at length, the period of our wishes? I could not blame these desires, if contentment consisted in hauing much, but now that hee onely hath much that hath contentment, and that is as easily obtayned in a low estate; I can account of these thoughts no better then proudely foolish. Thou art poore? What difference is there betwixt a greater man and thee

saue that he doth his businesses by others, thou doest thē thy selfe? Hee hath *Caters, Cookes, Bayliues, Stewardes Secretaries*, and all other officers for his seuerall seruices: thou prouidest, dressest, gatherest, receiuest, expendest, writest for thy selfe: His patrimonie is large, thine earnings small. If *Briareus*, feede fiftie bellies with his hūdreth hāds, what is he the better, then he that with two hands feederh one. He is serued in siluer, thou in vessel of the same colour, of lesser price; as

good

good for vſe, tho not for value: His diſhes ar more dainty, thine as weil reliſhed to thee, & no leſſe wholeſome. He eates oliues, thou garlicke: hee miſlikes not more the ſmell of thy ſauce, then thou doeſt the taſt of his. Thou wanteſt ſomwhat that he hath, he wiſheth ſomething which thou haſt, and regardeſt not: Thou couldſt be cõtẽt to haue the rich mãs purſe, but his gout thou wo'dſt not haue; He would haue thy health, but not thy fare: If we might pick out of all mẽs eſtat s that

which

which is laudable, omitting the inconueniences we wold make our ſelues comple e;but if we muſt take al together,we ſhold perhaps little aduantage our ſelues with the chāg. For the moſt wiſe God hath ſo proportion'd out euery mans condition, that hee hath ſome iuſt cauſe of ſorrow inſeparably mixed with other contētments; and hath allotted to no man liuing an abſolute happineſſe without ſome grieuances;nor to any man ſuch an exquiſite miſery, as that he findeth not ſom-

what

what wherin to ſolace himſelfe. The weight whereof varies according to our eſtimation of them: One hath much wealth, but no childe to inherit it, he enuies at the poore mans fruitfulneſſe, which hath many heires and no lands and could be content with all his aboundãce to purchaſe a ſucceſſour of his owne loynes. Another hath many children, little maintenance he commẽdeth the careles quietnes of the barrẽ & thinks fewer mouths and more meate woulde do better;

The laboring man hath the blessing of a strōg body fit to digest any fare, to indure any labor; yet he wisheth himself weaker, on condicion hee might be wealthier; The man of nice education hath a feeble stomach,& raysing since his last meal doubts whether he should eare of his best dish or nothing; this mā repines at nothing more thā to se his hūgry plowman feed on a crust; and wisheth to chāge estates on condition he might change bodies with him: Say that God should

giue

giue thee thy wiſh, what wouldſt thou deſire? Let me (thou ſaieſt) be wiſe helthful, rich, honorable, ſtrong, learned, beutifull, immortall: I know thou loueſt thy ſelfe ſo well, that thou canſt wiſh all theſe, and more; But ſay that God hath ſo ſhared out all theſe gifts by a moſt wiſe and iuſt diſtribution, that thou canſt haue but ſome of theſe, perhaps but one; Which wouldſt thou ſingle out for thy ſelfe? Anything beſide what thou haſt: If learned, thou wouldſt be ſtrong, if ſtrong honora-

ble, if honorable long-liued; Some of these thou art already. Thou foole; Cānot God choose better for thee, thē thou for thy selfe? in other matches thou trustest the choyce of a skilfuller chapman; when thou seest a goodly horse in the fayre (tho his shape please thine eye well) yet thou darest not buy him, if a cunning horsemaister shall tell thee he is faulty and art willing to take a playner & sounder, on his commendation against thy fancy: How much more should we in

this case

caſe allow his choiſe that cannot deceiue vs; that cānot be deceiued? But thou knoweſt that other thou deſireſt: better then what thou haſt; Better perhaps for him that hath it, not better for thee: Liberty is ſweete & profitable to thoſe that can vſe it; But fetters are better for the frantick man: Wine is good nouriſhment for the healthfull, poyſon to the aguiſh; It is good for a ſound bodie to ſleepe in a whole ſkin, but he that cōplaines of ſwelling ſores cānot ſleep

till

till it be broken: Hēlock to the goat, & ſpiders to the monky turn to good ſuſtenance, which to other creatures are accoũted deadly; As in diets ſo in eſtimation of good & euill, of greater and leſſer good; there is much variety: All palats commend not one diſh, and what one commends for moſt delicate, another reiects for vnſauorie And if thou know what diſh is moſt pleaſant ro thee, thy Phyſician knowesbeſt which is wholeſome: Thou wouldeſt follow thine appetite too much and

(as the French haue in their prouerb) woldſt dig thy owne graue with thy teeth; thy wiſe phyſiciã ouerſees & ouerrules thee: He ſees if thou wert more eſteemed, thou wouldſt bee proude, If more ſtrõg, licentious, if richer, couetous, if health fuller, more ſecure; But thou thinkeſt not thus hardly of thy ſelfe: Fond man, what knoweſt thou futur things? beleue thou him that onely knowes what would bee, what will bee; Thou wouldſt willingly go to heauen, what better guide canſt

thou haue, then him that dwels there? If he lead thee thorough deepe sloughes, and brackie thickets, know that hee knowes this the neerer way though more cumbersome: can there be in him any want of wisedome not to foresee the best? Can there be any want of power not to effect the best? Any want of loue not to giue thee what he knowes is best? How canst thou then faile of the best? Since what his power can doe, and what his wisedome sees should be done, his

loue hath done, becauſe all are infinite: He willeth not things becauſe they are good, but they are good becauſe hee wills them: Yea if ought had beene better, this had not been; GOD willeth what he doth, and if thy will accord not with his, whether wilt thou condemne of imperfection?

Sect. vlt.

The conclusion of the whole.

Haue chalked out the way of peace; what remains, but that we walk along in it.

I haue cõducted my reader to the mine, yea to the mint of happines,& ſhewed him thoſe glorious heapes, which may eternally enrich him. If now he ſhall go away with his hands and skirt empty; how is he but worthy of a miſerable want? who ſhall pitty vs while we haue no mercy on our ſelues? wilfull diſtreſſe hath neither remedy nor compaſſion. And to ſpeake freely, I haue oft wondred at this painful folly of vs men, who in the open view of our peace, as if we were con-

demned to a neceſſary and fatall vnquietnes, liue vpon our own rack, finding no more ioy then if we were vnder no other handes, but our executioners. One droupeth vnder a fained euill, another augments a ſmall ſorrow through impatience, another drawes vpon himſelfe an vncertaine euill through feare; one ſeekes true contentment, but not inough; another hath iuſt cauſe of ioy, and perceiues it not: One is vexed for that his grounds of ioy are matched with equall grie-

uances; another cannot complaine of any preſēt occaſion of ſorrow, yet liues ſullenly, becauſe he finds not any preſēt cauſe of comfort; One is haunted with his ſinne, another diſtracted with his paſſiō: Amongſt all which he is a miracle of men, that liues not ſome way diſcontented. So we liue not while we do liue, only for that we wat either wiſedome, or will, to huſband our liues to our owne beſt aduantage. O the inequality of our cares! Let riches or honour bee in queſtion; we

ſue to them, we ſeeke for them with importunity, with ſeruile ambition: Our paines neede no ſolicitor; Yea there is no way wrong that leads to this end: Wee abhorre the patience to ſtay till they inquire for vs. And if euer (as it rarely happens) our deſert and worthineſſe winnes vs the fauour of this profer, wee meet it with both hands, not daring with our modeſt denyalls to whet the inſtancie, and double the intreaties of ſo welcome ſuiters; Yet lo, here the onely true and precious

riches, the hyeſt aduãcemẽt of the ſoule, peace & happines, ſeeks for vs, ſues to vs for acceptation; our anſweres are coy & ouerly, ſuch as we giue to thoſe clients that looke to gaine by our fauours. If our wãt were through the ſcarcitie of good, we might yet hope for pittie to eaſe vs: but now that it is through negligence, and that we periſh with our hands in our boſome, we are rather worthy of ſtripes, for the wrong we doe our ſelues, thẽ of pittie for what we ſuffer. That we may & will not,

in

in opportunitie of hurting others, is noble & Chriſtian: but in our owne benefite ſluggiſh, and ſauoring of the worſt kind of vnthriftineſſe.

Sayeſt thou then this peace is good to haue, but hard to get? It were a ſhamefull neglect that hath no pretence: Is difficultie ſufficient excuſe to hinder thee from the purſuit of riches, of preferment, of learning, of bodily pleaſures? Art thou content to ſit ſhrugging in a baſe cottage, ragged, affamiſhed, becauſe houſe, clothes, and

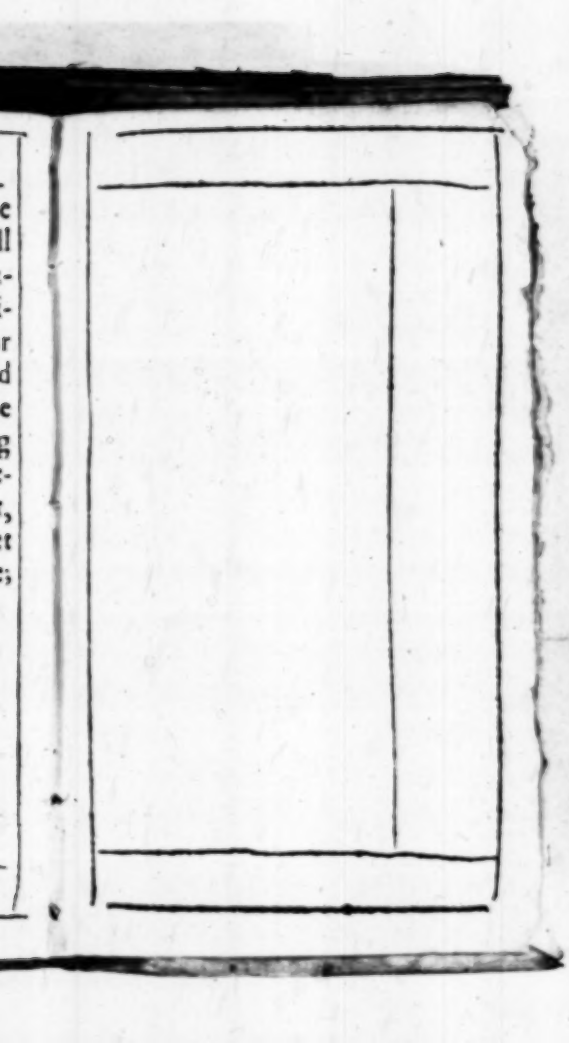
food will neither be had without money, nor money without labour, nor labour without trouble and painfulneſſe? Who is ſo mercifull, as not to ſay that a whip is the beſt almes for ſo lazy & wilfull need? Peace ſhould not bee good, if it were not harde: Go, & by this excuſe ſhut thy ſelfe out of heauen at thy death, & liue miſerably till thy death, becauſe the good of both worlds is hard to compaſſe. There is nothing but miſery on earth and hell belowe, that thou canſt come to with-

out labour; And if we can bee content to caſt away ſuch immoderate and vnſeaſonable paynes vpon theſe earthlie trifles, as to weare our bodies with violence, and to incroach vpon the night for time to get them: what madnes ſhall it ſeem in vs not to afforde a leſſe labour to that which is infinitly better, and which onely giues worth & goodnes to the other: Wherefore if we haue not vowed enmitie with our ſelues, if we be not in loue with miſerie and vexation, if we be not obſtinatly care-

leſſe of our owne good; let vs ſhake off this vnthriftie, dãgerous & deſperate negligence, and quicken theſe dull hearts to a liuely & effectuall ſearch of what only can yeeld thẽ ſweete and abiding contentment; which once attayned; How ſhal we inſult ouer euils, & bid thẽ do their worſt? How ſhal wee vnder this calme and quiet bay laugh at the rough weather & vnſteady motiõs of the worlde? How ſhal heauen & earth ſmile vpon vs; and we on them; cõmãding the one, aſpiring to the other?

How

How pleaſant ſhall our life be, while neither ioys nor ſorrowes can diſtẽper it with exceſſe? yea while the matter of ioy that is within vs, turnes all the moſt ſad occurrences into pleaſure? How deare and welcome ſhall our death bee, that ſhall but lead vs frõ one heauẽ to another, frõ peace to glory? Go now ye vain and idle worldlings, and pleaſe your ſelues in the large extent of your rich Mannors, or in the homage of thoſe whome baſeneſſe of minde hath made ſlaues to your

greatneſſe, or in the price & faſhions of your full wardrobe, or in the wanton varieties of your delicate gardens, or in your coſers full of red and white earth, or if there be any other earthly thing more alluring, more precious, enioy it, poſſeſſe it, & let it poſſeſſe you: Let me haue only my peace; and let me neuer want it, till I enuie you.

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